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ART. I. Mr. Roscoe's *Life and Pontificate of Leo the Tenth.*

[*Article concluded from p.* 128.]

CONFORMABLY to our promise, we shall now briefly advert to the account which the author has given of the religious discussions of the sixteenth century. When it is considered how fully and minutely, as well as impartially, these events have been stated and discussed at various periods by different writers;—how near a perfect history is that of the Reformation, as it respects Germany, by Sleidan;—how great is the merit of that of Burnet in reference to the same revolution in England;—how satisfactorily Fra. Paolo has exposed the policy and measures of the Roman church since the establishment of Protestantism;—what neat statements of the same transactions have proceeded from the pen of Beausobre;—and how philosophical and comprehensive are the views of them which are to be found in the recent pages of M. Villers;—it will be perceived that much is not to be expected from a fresh labourer in the same field, though he should possess exemplary industry, and distinguished ingenuity. Yet these volumes may boast of passages which, if they do not instruct, will arrest the attention of the best informed.

Mr. Roscoe takes notice of the state of thraldom and oppression, in which the see of Rome attempted to retain the human mind: an attempt which he regards as producing effects the reverse of those that were expected, and as disposing men to shake off a yoke which they found thus hardly to press on them. Alluding to the free manner in which the wits and philosophers of the preceding times had treated the church, he observes that it was soon perceived that the utmost danger was to be apprehended from a continuance of those liberties: but, instead of applying the effectual remedy of self-reformation, they had recourse to injudicious denunciations and penalties, which probably increased the evil. He then states the various

circumstances which had so decided a tendency to relax the ties by which the popular superstition held its sway, and which are here properly viewed as predisposing causes with respect to the changes which afterward occurred. The grounds of the success of Luther are next investigated; the behaviour of the intrepid reformer at the diet of Worms is well narrated; and his presence of mind, firmness, and discretion, are made to appear with the highest advantage. The portrait of Luther is a masterpiece, from which we should gladly quote some parts, if we had not so lately dwelt on his character and conduct *.

The author's remarks on the effects of the reformation on letters and arts are composed in the spirit of true philosophy, and bespeak an unbiassed and highly cultivated mind. While on this part of his subject, he introduces a quotation from Erasmus which is so apposite, and is so characteristic of that exquisite writer, that we cannot refrain from inserting it here, as well as some of the remarks with which it is accompanied:

'The opinion of Erasmus with regard to the introduction of images, was much more liberal than that of Luther. "They who have attacked the images of saints," says he, "although with immoderate zeal, have had some reason for their conduct; for idolatry, that is, the worship of images, is a horrible crime; and although it be now abolished, yet the arts of Satan are always to be guarded against. But when we reflect that statuary and painting, formerly regarded as liberal arts, are a kind of silent poesy, and have often an effect on the feelings of mankind beyond that produced by the most accomplished orator, it might have been well to have corrected their superstition without destroying their utility. I could, indeed, wish, that the walls of all public places were decorated with representations of the incidents of the life of Christ, expressed in a becoming manner. But as it was decreed in the Council of Africa, that in places of worship nothing should be recited but the scriptural canons, so it would be proper that no subjects should be exhibited in such places, except such as the scriptural canons supply. In the porches, vestibules, or cloisters, other subjects might be represented, taken from common history, so that they inculcated good morals; but absurd, obscene, or seditious pictures should be banished, not only from churches, but from all habitations; and as it is a kind of blasphemy to pervert the sacred writings to profane and wanton jests, so those painters deserve to be punished, who when they represent subjects from the holy scriptures, mingle with them their own improper and ridiculous inventions. If they wish to indulge their folly, let them rather seek for their subjects in Philostratus; although the annals of heathenism afford many lessons which may be exhibited with great utility." That observations so rational, and from which Luther himself would scarcely have dissented, have not been sufficient to prevent the almost

* See Review for February last, p. 194.

total

total exclusion of picturesque representations from the reformed churches, is greatly to be regretted; not only as being an irreparable injury to the arts, but as depriving the people of one mode of instruction, not less calculated to interest their feelings and excite their piety, than that which is conveyed by means of speech. Whether mankind, in any state of society, were ever so ignorant as to make these visible representations the actual objects of their adoration, may well be doubted; but at all events there can now be no danger of such an error in the most uninformed part of Europe: and it may yet be hoped, that as the spirit of bigotry declines, religion may be allowed to avail herself of every aid which may engage her admirers, illustrate her precepts, or enforce her laws.'

In the wish contained in the concluding sentence of this paragraph, we feel much tempted to unite. When the eye has been accustomed to the masterpieces which adorn the temples of some foreign countries, it is not to be denied that it reconciles itself with difficulty to the bare walls of our churches. Yet however innocent these ornaments would prove in respect to enlightened persons, and however grateful they would be to the man of taste, we are not so thoroughly satisfied as Mr. Roscoe seems to be, that the innovation would not be abused and perverted. The doubt expressed by him in the above passage shews that he has forgotten that a philosopher was obliged to fly from polished Athens, for having asserted that the material statue was not the object of the adoration of the pious, but the divinity which it represented.

The course followed by Mr. Roscoe, in stating the progress of the human mind at this period, has been to divide those who were engaged in assisting it into the following classes; viz. the cultivators of the vernacular tongue, those who addicted themselves to Latin poetry, the disciples of moral and natural philosophy, and artists. He supplies biographical notices of the most distinguished men in each of these branches, observes on their principal performances, and appreciates their merits. Though little that is original can be expected even from Mr. Roscoe in this department, men of taste will attend particularly to the terms in which he conveys his sentiments of the true productions of Italian genius.

Bembo is too celebrated a name not to engage the particular attention of this historian; who observes that

'His poetical works consist chiefly of *Sonetti* and *Canzoni*, in the stile of Petrarca, and are frequently more correct and chaste, but at the same time more unimpassioned and cold, than the model on which they are formed. In the perusal of these pieces we perceive nothing of that genuine feeling, which proceeding from the heart of the author, makes a direct and irresistable appeal to that of the reader; and but little even of that secondary characteristic of genius,

which *luxuriates* in the regions of fancy, and by its vivid and rapid imagery delights the imagination. On the contrary, whilst these pieces stand approved to our deliberate judgment, we feel a conviction that any person of good taste and extensive reading might, by a due portion of labour, produce works of equal merit. That this conviction is well founded is proved in no unequivocal manner, by the innumerable throng of writers who have imitated the manner of Bembo; and who, availing themselves of the example of this scholastic stile of composition, have inundated Italy with writings which seldom exhibit any distinction either of character or of merit. That the introduction of this manner of writing was fatal to the higher productions of genius cannot be doubted. Internal worth was sacrificed to external ornament. The vehicle was gilt and polished to the highest degree, but it contained nothing of any value; and the whole attention of these writers was employed, not in discovering *what* should be said, but *how* it should be said.'

The vernacular poets of Italy, the author remarks, may be divided into four distinct classes:

'I. Such as continued to adopt in their writings, although in different degrees, the rude and imperfect style of composition which was used towards the latter part of the preceding century. II. The admirers of Petrarca, who considered him as the model of a true poetic diction, and closely imitated his manner in their writings. III. Those who, depending on the vigour of their own genius, adopted such a style of composition as they conceived expressed in the most forcible and explicit manner, the sentiments which they had to communicate. And IV. Those authors who followed the example of the ancients, not only in the manner of treating their subjects, but in the frequent use of the *versi sciolti*, and in the simplicity and purity of their diction. That in each of these departments a considerable number of writers, besides those before mentioned, might be enumerated, will readily be perceived; but the limited object of the present work will be sufficiently obtained, by demonstrating the encouragement which the poets of the time derived from Leo X. and the proficiency made, during his pontificate, in this most popular and pleasing branch of literature. It is to this period that we are to trace back those abundant streams which have now diffused themselves throughout the rest of Europe; and although some of them may be pursued to a still higher fountain, yet it was not until this time that they began to flow in a clear and certain course. The laws of lyric composition, as prescribed by the example of Sanazzaro, Bembo, Molza, and Vittoria Colonna, have since been adopted by the two Tassos, Tansillo, Constanzo, Celio Magno, Guidi, Filicaja, and a long train of other writers; who have carried this kind of composition, and particularly the higher species of ode, to a degree of excellence hitherto unattained in any other country. In epic poetry, the great work of Ariosto excited an emulation which, in the course of the sixteenth century produced an immense number of poems on similar subjects; many of which are of great extent, and some of which, if they have not equalled the *Orlando Furioso* in fertility

fertility of invention and variety of description, have excelled it in regularity and classical chastity of design, and have displayed all those poetical graces, that without surprising, delight the reader. If to the satires of Ariosto, we add those of Ercole Bentivolio, who was nearly his contemporary, and which are written on a similar model, we shall be compelled to acknowledge, that neither these, nor the singular productions of Berni, Bini, Mauro, and their associates, have in any degree been rivalled in subsequent times. Nor have the later writers of blank verse, among whom may be enumerated Annibale Caro, Marchetti, and Salvini, greatly improved upon the correct and graceful example displayed in the writings of Rucellai, Almanni, the cardinal Ippolito de Medici, and frequently in those of Trissino.'

Mr. R.'s subsequent remarks on the Italian drama derive weight from the authority which, in these matters, is justly annexed to his opinion:

'Neither the *Sofanisba* of Trissino, nor the *Rosmunda* or *Oreste* of Rucellai, although highly to be commended, when compared with the works which preceded them, and when considered with relation to the times in which they were produced, can be regarded as perfect models of tragedy, adapted to theatrical representation. It must also be observed, that the efforts of the cardinal da Bibbiena, and even of Ariosto, to introduce a better style of comic writing, are rather scholastic attempts to imitate the ancient writers, than examples of that true comedy which represents by living portraits, the follies, the vices, and the manners of the age. It is only in later times that the dramatic works of Maffei, of Metastasio, of Alfieri, and of Monti, have effectually removed from their country, the reproach of having been inferior in this great department of letters, to the rest of Europe. In comedy, the Italians have been yet more negligent; for between the dry and insipid performances of the early writers, and the extravagant, low, and burlesque exhibitions of Goldoni, Chiari, and similar authors of modern comedy, lies a spacious field, in which the genius of a Moliere, a Goldsmith, or a Sheridan, would not fail to discover innumerable objects of pursuit and of amusement.'

In the seventeenth chapter of this work, the reader will meet with a profusion of criticism on the Latin poetry of the age of Leo, the period of its utmost perfection in modern days; which, we are told, it had occupied a hundred and fifty years in attaining. In the times of which we are speaking, it was not uncommon for men to sit down with the intention of rivalling Horace, and of surpassing Virgil. Though the most successful productions in this line will not gratify so much as far humbler performances in a living language, we are still of opinion that, at this stage in the progress of the moderns to literary eminence, it was a discipline which had a favourable influence in improving the taste and maturing the judgments of both writers and readers. As it is the end of knowlege to elevate and to perfect

the human mind, and as its value is to be determined by its effects of this nature, it is gratifying to peruse the author's record of the urbanity and candour of the Italian scholars; and which shews that the pursuit, to which we have been alluding, is intitled to more consideration than is usually allotted to it.

Mr. R. again introduces us to Sanazzaro; of whom, and of Vida, Fracastoro, Navagero, and the younger Flaminio, he speaks in those terms of enthusiastic admiration, which result from an exquisite perception of their beauties.

When treating of those who in the age now under review addicted themselves to philosophy, it is justly remarked by Mr. Roscoe;

'That mankind, when they begin to cultivate their intellectual powers, have generally turned their first attention towards those abstruse and speculative studies, which are the most difficult of comprehension, and the most remote from their present state and condition. This is the natural result of that inexperience which is common to an early or unimproved state of society. Ignorant of that which relates to their immediate well being, they attempt to rise into the realms of immaterial existence; or, if the laws of nature engage their notice, it is only in subordination to some higher purpose. The course of the heavenly bodies would be considered as a study not deserving of their attention, were it not believed to unfold to them the secrets of futurity: and the productions of the vegetable and mineral kingdoms are disregarded, except when they are supposed to exhibit striking prodigies, or to produce miraculous effects. Hence it has been the most difficult effort of the human mind to divest itself of absurdity and of error, and to quit its sublime flights for the plain and palpable inductions of reason and common sense; and hence the due estimation of our own powers, although it be of all sciences the most important, is generally the latest acquired.

'In correcting these errors of early times, the ancients had made a considerable progress; but on the revival of letters, that second infancy of mankind, the powers of the human intellect were not so frequently employed on subjects of real utility, as in the investigation of the most difficult or unintelligble propositions. The writings of Aristotle, which had first been introduced through the medium of the Arabians, afforded the greatest abundance of subjects of this nature, and he therefore became the universal favourite. The study of his works superseded the study of nature; and as few topics were left untouched by his vigorous and enterprising genius, he was not only resorted to as the general authority on all subjects of science and of literature, but produced a considerable effect on the theological tenets of the times. The superiority and influence, which, by the aid of the schoolmen, he had for so many ages maintained, were, however, at length diminished by the rival system of Plato; and the dominion which he had so long exercised over the human intellect, was now divided between him and his

his sublimer opponent. This circumstance may, however, be considered rather as a compromise between the rulers, than as an alteration in the condition of those who were still destined to obey. The metaphysical doctrines of Plato were as remote from the business of real life, and the simple induction of facts, as those of Aristotle. It is not, however, wholly improbable, that mankind derived some advantage from this event. In dividing their allegiance, it occasionally led them to think for themselves, and perhaps induced a suspicion, that as in opposing systems both leaders could not be right, so it was possible that both of them might be wrong.'

In the same chapter, Mr. R. thus expresses himself:

'It is impossible to observe the industry, the learning, and the acuteness which have been displayed in these abstruse speculations, without sincerely regretting such a lamentable waste of talents and of time. For what important discoveries might the world have been indebted to the genius of Giovanni Pico of Mirandula, if instead of attempting to reconcile the opinions of Plato, and of Aristotle, he had devoted himself to those studies which are within the proper limits of the human intellect. Nor might posterity have had less cause to admire the talents, and approve the indefatigable labours of Giovan-Francesco Pico, the nephew of Giovanni, if he had not suffered himself to be led astray from the path of nature and utility, by the example of his uncle, and the inveterate prejudices of the age.'

We believe that the labours of the human mind are not always to be estimated by their direct fruits. It is not improbable that it was necessary to traverse these perplexing paths, in order to convince men of their unprofitableness, and to induce them to attempt a more practical course. The researches, to which the dreams of astrology and alchemy incited, ultimately led to and forwarded true science. The laborious and captious trifling, which, under the name of logic, so long engaged the whole attention of the schools, paved the way for the philosophy of the mind. The quibbles and subtilties of the Doctors, whom we treat with undue contempt, habituated the studious to speculations which prepared them to enter into the doubts of Des Cartes, to admire the conclusions of Hobbes, to learn the principles of human knowlege from Locke, to comprehend the sublime logic of Berkeley, to trace with Hartley the phænomena of mind to the principle of Association, and to embrace the practical deductions drawn from these discoveries by the ingenious Dugald Stewart. If Des Cartes had not romanced, and Kepler had not exercised himself in conjectures, it is probable that Newton and Leibnitz would not have enriched the world with their discoveries. We have perhaps, therefore, no cause for regretting that the two Picos applied their superior talents to the reveries of the Grecian sages.

Though we may have no great respect for the scientific treatises of the age of Leo, and though a similar fate perhaps awaits the proudest performances of later times in this department, we find that they were indirectly productive of fruits which can scarcely be equalled by the science of our own days:

'The proficiency made in geographical and astronomical studies, prior to and during the pontificate of Leo X. is not so much to be collected from the written documents of the times, as from the great practical uses to which those studies were applied. That the researches of the early navigators were instigated and promoted by many of the most eminent scholars of the times, appears from undoubted evidence. The assistance thus afforded to these daring adventurers was, however, amply repaid. By the successful result of their labours, the form of the globe, and the revolutions of the heavenly bodies, were more decidedly ascertained. Nor can it be doubted, that their experience first served to establish that more correct system of the universe, which has since been fully demonstrated. These discoveries gave rise, however, to many extravagant ideas, which afford a striking proof of the credulity of the age. It is asserted by Monaldeschi, that the kingdom of Peru required a whole year to traverse it from one extremity to the other; and that New Spain was at least twice the size of Peru. Bembo, in his history of Venice, has also expatiated on the productions of the new world, and on the persons and customs of the inhabitants, with a mixture of truth and fiction highly amusing. The success which attended the expeditions to the eastern world, was no small cause of anxiety to the Venetians, who foresaw in the new intercourse to which they would undoubtedly give rise, the destruction of that commerce which the republic had so long monopolized; but although the states of Italy derived fewer advantages from these discoveries than any other country in Europe, yet it is observable, that the persons by whose courage, skill, and perseverance, they were made, were principally Italians. Cristoforo Colombo was a native of Genoa; Amerigo Vespucci, who contended with him for the honour of having been the first to touch that new continent, which is yet designated by his name, was a Florentine; Giovanni Verazzini, to whose efforts the French were so much indebted for their foreign possessions, was of the same country; and John and Sebastian Cabot, who under the reigns of Henry VII. Henry VIII. and Elizabeth, rendered such important services to the English crown, were of Venetian origin.'

Having in glowing and forcible terms expressed his lamentations over the calamities occasioned by the discovery of America, the author relates a trait of Leo which is more honourable to him than any other feature in his character, and which must be regarded as covering a multitude of sins:

'If the spirit of ecclesiastical domination conspired with the lust of ambition, in extending the conquests of the maritime nations of Europe, it must be remembered, to the credit of the Roman church, that

that the first persons who opposed themselves to the atrocities committed on the unoffending natives, were the missionaries of the different orders of monks, who had been sent for the purpose of preaching among them the Christian faith. In this generous undertaking the Dominicans took the lead. The horrible practice of seizing upon the persons of the native Americans, and distributing them in proportionate numbers among the new settlers, to be held in perpetual slavery, was represented by the monks of this fraternity as wholly inconsistent with the mild spirit of Christianity, and subversive of the great object of their own mission. The Franciscans, without attempting to justify these enormities to their full extent, opposed themselves to the benevolent views of the Dominicans. Their dissensions soon reached Europe, and the supreme pontiff was resorted to for his decision on this novel and important subject. His sentence confers honour on his memory. He declared that not only religion, but nature herself, cried out against slavery. He observed, with equal justice and benevolence, that the only mode by which civilization and religious improvement could be extended, was by the adoption of mild and equitable measures; and he employed his utmost endeavours to prevail on Ferdinand of Spain to repress the avarice and ferocity of the new settlers, in the countries subjected to his authority.'

While adverting to the ethical writings of this period, Mr. Roscoe introduces the novels of Bandello; which call from him the observation that the ecclesiastics of that age are distinguished from other writers by offending more against modesty in their compositions. Doubtless there cannot be a stronger instance in point than the tales of the good Bishop of Agen.

We pass over with much reluctance the account which the author gives of that non descript in literary history, Pietro Aretino; whose life, he says, 'may be denominated the triumph of effrontery.'

Mr. Roscoe next dwells on the zeal and exertions of Leo as a collector of books and manuscripts. The learned librarians of the Vatican, and the historians of the period, then pass in review. While he examines the merits of the latter with a decorous and manly freedom, he at the same time preserves that tenderness and respect which are becoming in a writer who is so greatly obliged to them, and who himself sustains a similar character. To the generality of our readers, the judgment of Mr. Roscoe on books in daily use will be of greater benefit than his accounts of productions which are more rare and curious. How far the following delineation is original, or has been derived from the labours of others, is not very material: but, if we can trust the impression made on our own minds by the same work, it is as masterly and correct as ever critic drew. Many other sketches of nearly equal felicity enrich these pages.

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'The historical writings of Guicciardini have not only entitled their author to the indisputable precedence of all the historians of Italy, but have placed him at least on a level with those of any age or of any country. His first great advantage is, that he was himself personally acquainted with most of the transactions which he relates, and frequently acted in them an important part. He also united in himself almost every qualification that is necessary for a perfect historian; a fearless impartiality, a strong and vigorous judgment, equally remote from superstition and licentiousness, and a penetration of mind that pierced through the inmost recesses of political intrigue. His narrative is full, clear, and perspicuous, and the observations to which it occasionally gives rise, are in general just, apposite, and forcible. The principal blemishes which have been attributed to him as a writer, are those of having frequently given too much importance to events of inferior consideration, and of having, in imitation of the ancient historians, assigned to several of his principal actors, orations, which although sufficiently consonant to their sentiments, were never in reality delivered. If, however, the writings of all his contemporaries had perished, his works alone would have exhibited a perfect picture of the age, and must ever be regarded as the mine from which future historians must derive their richest materials. Fastidious critics and indolent readers may complain of the minuteness of his narrative, or the length of his periods, but every sentence is pregnant with thought, every paragraph teems with information, and if sometimes they do not please the ear, they always gratify the understanding. The principal defect in his history is such as is perhaps inseparable from his character as a statesman and a soldier, and appears in his accounting for the conduct of others wholly by motives of interest and of ambition, without sufficiently adverting to the various other causes which have in all ages had a considerable influence on the affairs of mankind.'

The author had, we think, before satisfactorily solved the problem of Machiavelli.

In the chapter on the state of the arts in the days of Leo, Mr. Roscoe appears advantageously distinguished by the accomplishments of a connoisseur. On this subject, however, we are unwillingly compelled to refer our readers to the volumes themselves, by the impossibility of minutely attending the historian through every part of his narrative.

In summing up the history of Leo, the author proposes to solve the following queries:

'What were his personal and intellectual accomplishments? Was he a man of talents, or a mere favourite of fortune? Will his public and private conduct stand the test of an impartial examination? In what degree is the world indebted to him for the extraordinary proficiency in literature and the arts, which took place during his pontificate?'

With some deductions and allowances, these questions are all answered in his favour; and Mr. Roscoe represents him as in

every way highly favoured by nature; as an able prince, a decorous pontiff, an amiable man, a considerable scholar, an ardent lover and zealous patron of letters and the arts.

Having now taken a rapid view of the details of political, ecclesiastical, and literary matters contained in these volumes, we should indeed be ungrateful if we did not acknowlege our obligations to the very intelligent and ingenious author, for the interesting traits which his researches have restored to the page of general history, for many portions of well-weighed and authentic narrative, for numerous instances of able criticism, for various happy sketches of character, and for the assistance which he affords to the attentive reader in estimating the state of the human mind during the early part of the sixteenth century. When it is considered that these learned labours proceed from a man who has been throughout his life engaged in business, they will be viewed with astonishment, and will induce us to think most highly of his persevering industry and happy genius. After this just acknowlegement, it is incumbent on us to offer a few more particular remarks.

With regard to the political history which this work contains, we have already intimated that, in our opinion, much greater brevity would have been eligible. The transactions of the time have been related by contemporary historians of the first order: little can be added to the accounts which they have supplied; and it is difficult for any man to present himself by the side of them without appearing to disadvantage. Robertson, an experienced and tried historian, blest with a fine genius, master of ample leisure, and commanding vast sources of information, even he did not add to his fame by his narrative of the events of this period; and if the ingenious Principal has occasioned Guicciardini, Phillip de Comines, Sleidan, and others whom we could name, to be neglected, it were better that the History of Charles V. had never been written. We of course except the first volume, which has little connection with those that follow, and which may be regarded as a distinct treatise, and doubtless a most valuable one,—The present author might have avoided a similar comparison. A very brief summary of the wars of France, and a succinct view of their effects with regard to literature, would best have coincided with the object of Mr. Roscoe.

It was incumbent on the author to enter more fully into ecclesiastical affairs. The dissentions of the period in this respect are those which principally render memorable the pontificate of Leo; they came under his cognizance in his spiritual character; and they also most happily consist with what we regard as the leading design of such a history as that which

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Mr. Roscoe undertook. In stating the predisposing causes of the revolution in the church which happened under Leo, it is necessary to take a near view of the state of society; the government and doctrines of the church are to be represented; the policy of its rulers, the character of its priesthood, the views and sentiments of its members, are to be set forth and discussed; and all these are auxiliary, we conceive, to the researches and conclusions which are requisite in order to pursue the principal object of the present work.

Instead of minute details of the wars maintained in Italy by the French, we are of opinion that the author should have substituted a retrospective view of the progress of letters from the first moment of their becoming objects of public attention, to the period of which he writes. The principles, events, and incidents, which gave the happy impulse, should have been ascertained; and following this clue, the several stages of their progress should have been noted. Instead of dwelling on particulars, the causes of this auspicious revolution should have been developed and reviewed in detail; and instead of pourtraying individuals, the author ought to have sketched groupes.

In many even eminent writers, we discern a weakness which we must always contemplate as very degrading, viz. that of deserting the character of historian, in order to assume the office of advocate; and we are sorry to add that we scarcely know a respectable author who has subjected himself in a greater degree to this imputation than Mr. Roscoe. This infirmity in several instances leads him not merely to go beyond the truth, but even to lose sight of it, and to mislead his less informed and less cautious readers. We have formerly passed over much of the ground which the author has here explored, but we own that the Leo described by him differs widely from the picture which we should have formed from our own impressions. Even admitting Mr. R.'s relations, we find them inconsistent with the portrait which is presented to us in the last chapter. As sovereign Pontiff, Leo seems to have rightly apprehended the part which he ought to act in his relation to foreign states; and he appears desirous of copying the policy of Julius II. He clearly discerned his Italian interests, but he wanted steadiness and firmness to pursue them. During his pontificate, he atchieved nothing that could distinguish him in history. He seems to have been endowed with little foresight. Like most of his predecessors, he appears to have sought anxiously the aggrandizement of his family, but had not resolution effectually to prosecute that which he had so much at heart. His plan of life, his amusements, and his engagements, as described by the present author himself, shew that the hours, which should

have been devoted to the meditations and the pursuits of the statesman, were consumed in attending on the invitations of pleasure. Let us see how far Mr. Roscoe's account of his manner of passing his time confirms these allegations:

'When Leo occasionally retired from the tumults of the city to his villa of Malliana, about five miles from Rome, he dedicated a considerable portion of his time to the amusements of fowling and hunting, in which he engaged with such earnestness, as to disregard all the inclemencies of weather, and the inconveniencies arising from want of accommodation. To these active exercises, he was most probably led to accustom himself, from an idea that they were conducive to his health, in correcting his natural tendency to a corpulent habit. Having from his youth been devoted to these sports, he was well skilled in conducting them; and was highly offended with any of his companions, whatever their rank might be, who, through ignorance or carelesness, spoiled the expected diversion. An unsuccessful chase seemed to be one of the heaviest misfortunes that could befal him, whilst those who were hunting for the pontifical favour, rather than the beasts of the field, always found that it was the best time to obtain it, when the exertions of the pontiff had been crowned with success. Towards the decline of the year, when the heat of the season began to be mitigated by the rains, he visited the warm baths of Viterbo, the vicinity of which abounded with partridges, quails, and pheasants, and where he frequently took the diversion of hawking. Thence he passed to the beautiful lake of Bolsena, where he spent his time in fishing on the island in the midst of the lake, or at the entrance of the river Marta. In this neighbourhood he was always splendidly received and entertained by the cardinal Alessandro Farnese, afterwards Paul III. who had erected there superb villas and palaces, and by extensive plantations of fruit and forest trees, had ornamented and enriched the surrounding country. After quitting these confines, he usually pursued his journies along the Tuscan territories, until he arrived at the shore of the sea, near Civita Vecchia. Here an entertainment of the most acceptable kind was provided for him. In a large plain, surrounded with hills, like an amphitheatre, and overspred with underwood for covert, a great number of wild boars and deer were collected, and the Roman pontiff, forgetful of both church and state, enjoyed the pleasures of the chase in their highest perfection. From Civita Vecchia he returned about the month of November, by Palo, and the forest of Cervetri to Rome, which, however, he soon quitted for his villa at Malliana; a place with which he was so delighted, notwithstanding the insalubrity of the air, occasioned by the exhalations of the surrounding fens, that it was with difficulty he could be prevailed on to return to the city, unless a meeting of the consistory, or some important occasion, required his presence. His arrival here was welcomed by the peasantry, with no less joy than the appearance of an abundant harvest. His bounty was showered down alike on the old and the young, who surrounded him on the road to present to him their rustic offerings. But not satisfied with indiscriminate generosity,

generosity, he frequently entered into conversation with them, inquired into their wants, paid the debts of the aged, unfortunate, or infirm; bestowed marriage portions upon the damsels, and assisted those who had to provide for a numerous family; there being, in his opinion, nothing so becoming a great prince, as to alleviate distress, and to send away every person satisfied and cheerful from his presence.'

Do not his gratifications hence appear to have formed the principal occupation of the Pontiff? Scarcely will he forego his amusements to execute the formal part of his functions! Have we not, in this delineation, traits which bespeak a mind incapable of great and dignified pursuits?

In his ecclesiastical character, the merit of Leo seems to have been confined to a decorous discharge of his sacerdotal functions. To comprehensive views, to fine strokes of policy, to well judged interpositions of authority, he exhibits not any claim. No man was ever more unequal to the crisis on which he was thrown; for he discerned not the spirit of the times, nor the principles which were in activity, nor the dangers which hung over him. The period called for strict behaviour from all persons in high ecclesiastical stations; and yet never did a pontiff more forget his sacred character, and in no court was less restraint ever imposed upon conduct. A traffic the most odious that occurs in human annals, which (it is true) had been long known at Rome, and which remains in the recollection of men an eternal disgrace to that court, it was one of the measures of his spiritual administration to extend to the most shameful and detestable length as an operation of finance. This conduct gave rise to the schism which so widely diffused itself, and laid the foundation for the ultimate downfall of the Romish hierarchy.—The partiality of Mr. Roscoe to the Pontiff induces him to give a preference to the sophistical and artful historian Pallavicini, over the most ingenious narrator that ever transmitted accounts to other times. Fra. Paolo's History of the Council of Trent is founded on indisputable documents; though, as has been observed, it be full of inaccuracies in little matters, its authority in all that is important cannot be impeached; and in the notes to the translation of Père Courayer, all the minor mistakes are rectified. Had Mr. Roscoe consulted this work, he would have met with much that would have been adapted to his purpose.

That Leo was a lover of letters, and a munificent patron of them, cannot be doubted: but this glorious province he must divide with several of his predeeessors, as well as with many preceding and contemporary princes and chiefs of Italy. We feel no propensity to derogate from his merit as a promoter

promoter of learning and a protector of learned men: but let not the similar claims of others be kept out of sight, in order to magnify those of Leo: nor, in fulfilling the rigid duties of an historian, let it be forgotten that if the literati of the age participated of his bounty, they shared it in common with jesters and buffoons. The greatest genius of the time, though he had lived in the closest intimacy with this pontiff before his elevation, and though he became his suitor, never tasted of his liberality; and it was reserved for a Prince of Ferrara, at a subsequent period, to have the exclusive privilege of remunerating the first poet of his age. It does not appear, moreover, that the laudable exertions of this Pope had any very extensive or permanent influence on the fate of literature; and on this subject, we think, nothing can be more just than the following reflections of Andres, which Mr. Roscoe quotes, but which he has found it more easy to contradict than to refute:

"I observe," says another eminent literary historian, "that these times are generally distinguished as THE AGE OF LEO THE TENTH; but I cannot perceive why the Italians have agreed to restrict to the court of this pontiff, that literary glory which was common to all Italy." "It is not my intention," adds he, "to detract a single particle from the praises due to Leo X. for the services rendered by him to the cause of literature. I shall only remark, that the greater part of the Italian princes of this period might with equal right pretend to the same honour; so that there is no particular reason for conferring on Leo the superiority over all the rest.'

With respect to certain charges of a very grave nature imputed by his contemporaries to the Pontiff, we own that we are less complaisant than the present courteous historian. On this head, Mr. Roscoe must surely have forgotten the rules of evidence with which his early profession might have rendered him familiar. He ought to know that there are some matters, of which the whispers of the day are the only testimonies, and of which the universal belief of the period is the sole corroborative evidence. Where would Mr. R. look for the proofs of the criminal propensities of Leo, or of the early irregularities of Lucretia? Would he search for them in the archives of the state, among the records of courts of justice, or in the pages of contemporary historians; or rather are they not matters which rest in rumour and general belief?—Could the voluptuous, self-indulgent, and accomplished Pontiff revisit these earthly scenes, hold commerce with the tenants of them, and shew himself the same as when he was a living inhabitant of them, we believe that no one would be slower in recognizing him, or be finally more disappointed in him, than his present zealous and admiring biographer. Mr. Roscoe has delighted

us much, and we own ourselves indebted to him for information on some points: but we must beg to be excused from borrowing of him our opinion of the Medici family; of whom, if he be in many instances the faithful historian, we conceive him to be more frequently the advocate and panegyrist.

Regarding with gratitude and admiration the vast mass of matter, much of it choice, and some of it exquisite, which we have now been examining, we cannot help wishing that it possessed more of the attractions which may be derived from form and arrangement. We feel reluctant in applying a harsh term: but we must own that, in surveying the agglomerations before us, the idea of chaos has more than once forced itself on our minds. Whether the plastic hands which have explored so widely, dug so deeply, and collected together so much of what is precious, will be employed in giving form, symmetry, and proportion to the structure which at present equally requires and deserves that care, we cannot conjecture*: but we know what is our wish, as well from a regard to the literature of the country, as to the fame of the accomplished author.

It is not without surprize that we find a person of Mr. Roscoe's taste, who is intimately conversant with the most classical of modern productions, disfiguring the page of history by the frequent introduction of scraps of poetry. The long-established rules of historical composition are not to be violated, because Italy abounds with exquisite fugitive pieces, nor because Mr. R. is usually a spirited and elegant translator.

To the innovation attempted by this writer, namely that of applying the vernacular spelling to all proper names, we are by no means enemies: but the contrary practice is too inveterate, to allow us to expect that the authority of any one individual will be sufficient to overturn it. **Jo.**

ART. II. *Essays in a Series of Letters to a Friend*, on the following Subjects: I. On a Man's writing Memoirs of himself. II. On Decision of Character. III. On the Application of the epithet Romantic. IV. On some of the Causes by which evangelical Religion has been rendered less acceptable to Persons of cultivated Taste. By John Foster. 2d Edition. 2 Vols. 12mo. 8s. Boards. Longman and Co. 1806.

WE have frequently had occasion to pass judgment on compositions of the desultory nature of those which are usually denominated *Essays*; we have stated the reasons for

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* Since the above was written, we learn that a new edition of this work, *in octavo*, and *corrected by the author*, has been published: but we have not seen it.

which,

which, in a species of writing apparently so easy, success is in fact so difficult; and we have descanted on its tendency to improve the taste of the public, and to advance the interests of virtue. The chief distinction of the present compositions, from others which have preceded them, is the peculiar cast of the author's religious sentiments, on which he much dilates in the course of his lucubrations.

Whether we consider individual or social man, we hold religion to be invaluable; and its influence ought to appear in all the actions of a rational being: but we are not of opinion that the subject itself should be blended with every literary exertion, any more than it should be introduced on every occasion of human intercourse. It is too sublime a contemplation, it puts the mind too much on the stretch, and it exercises the feelings too powerfully, to allow of its incessantly occupying our thoughts and meditations. Care should be taken early to imbue the tender mind with the truths of religion: on solemn occasions, the lively exercise of it ought to be observed; and its influence over the temper and conduct should be rendered as complete as possible. Its cause is not in reality served, nor do its principles become more efficacious, by constantly talking of it, and by blending it with all our ordinary concerns; though such is the practice of religionists, and is the object for which this writer contends. That proportion of the essays in which he fairly pursues his subject, and which is considerable, will be found well to deserve the attention of the reader, and to be at once interesting and instructive.

In the first essay, we meet with numerous original and important observations. Mr. Foster recommends it to persons to draw a sketch of their past lives for the purpose of ascertaining their character, by recalling to their recollection the causes and circumstances which entered into its formation, and which determined its bias and its hue. He sensibly remarks that

'If we had practised habitual self-observation, we could not have failed to make important discoveries. There have been thousands of feelings, each of which, if strongly seized upon, and made the subject of reflection, would have shewn us what our character was, and what it was likely to become. There have been numerous incidents, which operated on us as tests, and so fully brought out the whole quality of the mind, that another person, who should have been discriminatively observing us, would instantly have formed a decided estimate. But unfortunately the mind is generally too much occupied by the feeling or the incident itself, to have the slightest care or consciousness that any thing *could* be learnt, or *is* disclosed. In very early youth it is almost inevitable for it to be thus lost to itself even amidst its own feelings, and the external objects of attention; but it seems a contemptible thing, and it certainly is a criminal

and dangerous thing, for a man in mature life to allow himself this thoughtless escape from self examination.'

He farther tells us;

'As to my own mind, I perceive that it is becoming uncertain of the exact nature of many feelings of considerable interest, even of later years; of course, the remembrance of what was felt in early life is exceedingly faint. I have just been observing several children of eight or ten years old, in all the active vivacity which enjoys the plenitude of the moment without "looking before or after;" and while observing, I attempted, but without success, to recollect what I was at that age. I can indeed remember the principal events of the period, and the actions and projects to which my feelings impelled me; but the feelings themselves, in their own pure juvenility, cannot be revived, so as to be described and placed in comparison with those of maturity. What is become of all those vernal fancies which had so much power to touch the heart? What a number of sentiments have lived and revelled in the soul that are now irrevocably gone. They died, like the singing birds of that time, which now sing no more.

'The life that we then had, now seems almost as if it could not have been our own. When we go back to it in thought, and endeavour to recall the interests which animated it, they will not come. We are like a man returning, after the absence of many years, to visit the embowered cottage where he passed the morning of his life, and finding only a relic of its ruins.

'But many of the propensities which still continue, probably originated then; and our not being able to explore them up to those remote sources renders a *complete* investigation of our moral and intellectual characters for ever impossible. How little, in those years, we were aware, when we met with the incident, or heard the conversation, or saw the spectacle, or felt the emotion, which were the first causes of some of the chief permanent tendencies of future life, how much we might, long afterward, wish to ascertain the origin of those tendencies, and how much in vain. But if we cannot absolutely reach their origin, it will however be interesting to trace them back through all the circumstances which have increased their strength.'

Treating this self history as a mode of bringing us better acquainted with the state of our minds, we think it is with great propriety that the author, at the close of the essay, introduces the subject of religion; when we meet with this striking passage:

'It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which they ought to resist, and receiving no part of those habits from impressions of the Supreme Object. They are content that a narrow scene of a diminutive world, with its atoms and evils, should usurp, and deprave and finish their education for immortality, while the Infinite Spirit is here, whose transforming

companionship

companionship would exalt them into his sons, and, in defiance of a thousand malignant forces attempting to stamp on them an opposite image, lead them into eternity in his likeness. Oh, why is it so possible that this greatest inhabitant of every place where men are living, should be the last whose *society* they seek, or of whose being constantly near them they feel the importance? Why is it possible to be surrounded with the intelligent Reality which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous Intelligence so retired and silent, while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory invisible behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as could never be forgotten, nor ever be remembered without an emotion of religious fear? And why, in contempt of all that he *has* displayed to excite either fear or love, is it still possible for a rational creature so to live, that it must finally come to an interview with him in a character completed by the full assemblage of those acquisitions which have separately been disapproved by him through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependent beings, fortified and invincible in sin, amidst the presence of divine purity? Why does not the thought of such a Being strike through the mind with such intense antipathy to evil, as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the solidity of habit, as impossible as for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to forget the solicitude which should accompany the consciousness that such a Being is continually darting upon us the beams of observant thought, (if we may apply such a term to omniscience,) that we are exposed to the piercing inspection, compared to which the concentrated attention of all the beings in the universe besides, would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension, so absent, or so incomparably more slow and reluctant to receive a just perception of the grandest of *its* objects, than the senses are adapted to receive the impressions of *theirs*? While there is a Spirit pervading the universe with an infinite energy of being, why have the few particles of dust which enclose *our* spirits the power to intercept all sensible communication with it, and to place them as in a vacuity where the sacred Essence had been precluded or extinguished?'

The aim and design of this essay may be collected from the following extract:

'I am supposing a man to retrace himself through his past life, in order to acquire a complete knowledge of himself, and to record the investigation for his own instruction. Through such a retrospect, the exterior life will hold the second place in attention, as being

the imperfect offspring of that internal state, which it is the primary and more difficult object to review. He will endeavour to trace himself outward, from his mind into his actions. No doubt indeed he will sometimes also trace himself inward, from his actions to his principles and, in taking a comprehensive view of those actions, he will feel himself in possession of an important, though defective explication of his interior character. Still it is that interior character, whether displayed in actions or not, which forms the leading object of inquiry. The chief circumstances of his practical life must however be mentioned, both because they are the indications of the state of his mind, and because they mark the points, and distinguish the stages of his progress.'

In the second essay, Mr. Foster's insight into character appears to great advantage; indeed, the whole is a very able and instructive performance, well meriting repeated and attentive perusal, and it is little if at all infected by the peculiar religious notions of the author. We shall submit to our readers a few passages, as specimens of the style and manner which characterize it:

'Revert once more in your thoughts to the persons most remarkably distinguished by this decision. You will perceive, that instead of allowing themselves to sit down delighted after the labour of successful thinking, as if they had performed some great thing, they regard this labour but as a circumstance of preparation, and the conclusions resulting from it as of no more value, till applied to the greater labour which is to follow, than the entombed lamps of the Rosicrucians. They are not disposed to be content in a region of mere ideas, while they ought to be advancing into the scene of realities; they retire to that region sometimes, as ambitious adventurers anciently went to Delphi, to consult, but not to reside. You will therefore find them almost uniformly in determined pursuit of some object, on which they fix a keen and steady look, and which they never lose sight of while they follow it through the confused multitude of other things.

'The manner of a person actuated by such a spirit, seems to say, Do you think that I would not disdain to adopt a purpose which I would not devote my utmost force to effect; or that having thus devoted my exertions, I will intermit or withdraw them; through indolence, debility, or caprice; or that I will surrender my object to any interference except the uncontrollable dispensations of Providence? No, I am linked to my determination with iron bands; my purpose is become my fate, and I must accomplish it, unless arrested by calamity or death.

'This display of systematic energy seems to indicate a constitution of mind in which the passions are exactly commensurate with the intellectual part, and at the same time hold an inseparable correspondence with it, like the faithful sympathy of the tides with the phases of the moon. There is such an equality and connexion, that

that subjects of the decisions of judgment become proportionally and of course the objects of passion. When the judgment decides with a very strong preference, that same strength of preference, actuating also the passions, devotes them with energy to the object, so long as it is thus approved. If therefore this strong preference of the judgment continues, the passions will be fixed in a state of habitual energy, and this will produce such a conduct as I have described. When therefore a firm self confiding judgment fails to make a decisive character, it is evident that either there is in that mind a deficient measure of passion, which makes an indolent or irresolute man; or that the pasions perversely sometimes coincide with judgment and sometimes desert it, which makes an inconsistent or versatile man.'—

'I have repeatedly remarked to you, in conversation, the effect of what has been called a Ruling Passion. When its object is noble, and an enlightened understanding directs its movements, it appears to me a great felicity; but whether its object be noble or not, it infallibly creates, where it exists in great force, that active ardent constancy, which I describe as a capital feature of the decisive character. The subject of such a commanding passion wonders, if indeed he were at leisure to wonder, at the persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the favourite Cause by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through impossibilities. This spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes invincible, and seems to assume rank with the great laws of nature, making it nearly as certain that such a man will persist in his course as that in the morning the sun will rise.'

The author illustrates his subject by a very curious anecdote, which we shall insert:

'You may recollect the mention in one of our conversations, of a young man, who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him of course with neglect, or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so

despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention, was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth 60,000l. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary *effect*, which, according to general laws, belongs to the strongest form of such a character.'

Of Essay III. the object is to exhibit contrasts to the representations which are given in the second. If here the author appears to be more feeble than in the former, it may be presumed that he found the subject less congenial with his nature.

The fourth and last paper discloses, in a neat and candid manner, the religious views of the writer, which are founded on the articles of the church according to the Calvinistical interpretation. The 'humiliating tenets' of what Mr. Foster terms *evangelical religion* are represented as meeting a strong resistance from 'persons of a refined taste, and whose feelings concerning what is great and excellent have been disciplined to accord with a literary or philosophical standard.' We apprehend that this statement is not much in favour of that system which the author denominates evangelical:—but if his essay on this subject will least please readers in general, it will be that which the followers of the author will most value.

Jo.

ART.

ART. III. *Illustration of the Hypothesis proposed in the Dissertation on the Origin and Composition of our three first canonical Gospels.* With a Preface, and an Appendix containing miscellaneous Matters. The whole being a Rejoinder to the anonymous Author of the "Remarks on Michaelis and his Commentator." By Herbert Marsh, B.D. F.R.S., Fellow of St. John's College, Cambridge. 8vo. pp. 230. 4s. Boards. Rivingtons.

ART. IV. *Supplement to Remarks on Michaelis's Introduction to the New Testament*, &c. in Answer to Mr. Marsh's Illustration of his Hypothesis. 8vo. 2s. White.

ART. V. *A Defence of the Illustration of the Hypothesis proposed in the Dissertation on the Origin of the Gospels;* being an Answer to the Supplement of the anonymous Author of the "Remarks on Michaelis and his Commentator." By Herbert Marsh, B.D. &c. 8vo. 2s. Rivingtons.

BY some theological wag, the Marshian controversy has been called a dose of *hiera picra.* Two divines, in conducting a discussion eminently interesting to our religious faith, have here poured forth such a quantity of bitter epithets on each other, as in our polished days has rarely been employed without the most serious consequences. Had not the parties been privileged by their black coats, we should have expected, before this time, to have heard of their having met on Primrose, Gogmagog, or some other hill, to have decided their unchristian disputes about the Holy Evangelists in what is called a *gentlemanly manner.* To be serious, we lament that this controversy has not been managed on both sides with more temperance and politeness; for, to say nothing of the discredit which is reflected on the parties by unhandsome insinuations and coarse epithets, the mind of the reader is thus incessantly diverted from the points at issue to mere personalities. It must be granted that Mr. Marsh, in the first instance, had much reason for being offended with his opponent: but in reply he has "written daggers" and has employed all the vehemence of an enraged polemic. The matter in discussion is not only extremely curious but in the highest degree important; and as, from its very nature, it is addressed to scriptural scholars and critics, who alone can be judges in the case, it ought to have been conducted with appropriate courtesy and liberality.

Mr. Marsh having observed various striking circumstances, or as he terms them, *phænomena*, in the verbal harmony discernible in the Greek copies of the first three canonical gospels, endeavoured, in a dissertation which was the result of minute investigation and of severe labour, to account for these coincidences. He supposes the existence of an Hebrew document,

which he denominates or designates by the first letter of the Hebrew alphabet (ℵ), previously to the writing of either of these Gospels; and he attempts, on this assumption, to explain all the verbal phænomena, both of agreement and disagreement, which are apparent in them. His hypothesis was delivered in the following words:

"*St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document* ℵ: *the materials of which St. Matthew, who wrote in Hebrew, retained in the language in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowlege of each other's Gospels: but St. Mark and St. Luke, beside their copies of the Hebrew document* ℵ, *used a Greek translation of it, which had been made before any of the additions* α, β, *&c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person who translated St. Matthew's Hebrew Gospel into Greek frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew; and in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.*"

This hypothesis is certainly ingenious, and is supported with much learning and ability. Of this Hebrew document, however, no trace or memorial is to be found in history; which is a strong argument, in the estimation of Mr. Marsh's opponent, against its having ever existed: but in reply it may be observed that it is not easy to suppose that the Church remained, from the death of our Saviour to the period usually assigned to the composition of the Gospels, without any written documents or memorials "of those things which Jesus began both to do and to teach." It is natural to believe that these most important transactions and discourses were committed to writing either by the pens or from the lips of the apostles; and that these invaluable memoranda were read occasionally in Christian assemblies, and compared with each other. Since our Lord's discourses were all delivered in the Hebrew dialect, as spoken in Palestine at the æra of his public ministry, the first record of them was unquestionably in that dialect; as the Gospel spred into those provinces of the Roman Empire in which the Greek tongue prevailed, it was translated into that language; and as the majority of Christians were those who understood Greek, the Greek copies of these memoranda far exceeded those of the original Hebrew. Their value not only occasioned an indiscreet multiplication of them, but induced many persons (as we may conjecture from St. Luke's preface,) to attempt, without proper qualifications and authority, to construct on the basis of these church memoranda a regular Memoir of the Life of Christ.

Christ. To counteract the bad consequences which were likely to result from the narratives of these injudicious and inaccurate, though perhaps not ill designing, historians, is the implied intent of St. Luke's undertaking; since, if the labours of the πολλοι had been satisfactorily executed, no motive could have existed for an additional history. He does not expressly say that the Church was in possession of *written* materials for the history of our Saviour, furnished by those "who from the beginning were eye-witnesses and ministers of the word:" but it is scarcely credible that, from our Lord's crucifixion and resurrection to the year 63 or 64, (the date of St. Luke's Gospel, according to Lardner,) the Church should have reposed on mere *oral* instruction and tradition. Reasoning, then, on the probability of the case, the existence of *some* Hebrew materials, answering to Mr. Marsh's document ℵ, is not altogether incredible.

Mr. Marsh indeed contends that the facts which come out, or the phænomena which strike us, in making a verbal harmony of the first three Gospels, *force* us to admit the existence of such a document; while his hypothesis, he says, completely explains them, and we cannot satisfactorily account for them on any other. He observes that

'Where all the three evangelists relate the *same* thing, there St. Mark has *very frequently* and in very long examples the *same* words with St. Matthew, when St. Luke relates the same thing in *different* words.

'But St. Luke *never* has the same words with St. Matthew when St. Mark relates the same thing in *different* words:

'On the other hand, where St. Matthew and St. Luke relate what St. Mark has not, there we find *a very frequent* and very remarkable verbal agreement.'

Whether the statements here made be strictly correct, and, if correct, whether the hypothesis will completely account for them, are matters highly meriting the consideration of the biblical critic. Ingenious men are not to be discouraged and abashed by the insinuation of the Remarker, that 'the pride of making discoveries is a trap and a snare to men of great talents and learning;' nor will the searchers after truth be diverted from examination by the alarms of the timid believer.

So confident is Mr. Marsh in the strength of his ground, that he has published an *Illustration* of his Hypothesis, by way of Rejoinder to the first Remarks of his anonymous opponent; (see Rev. Vol. xlv. N.S. p. 374.) and his adversary having replied in a *Supplement*, Mr. M. returns to the charge in a *Defence*. Thus far the grand matter in dispute seems to have been obstinately

nately contested, but in our judgment with unequal ingenuity and success.

In the Illustration, Mr. M. first inquires whether the authenticity, or the credibility, or the integrity, or the inspiration of the Gospels, can be affected by his hypothesis; and then, secondly, he enters into an examination of the question whether the proposed hypothesis be true. As to the credibility of the Gospels, nothing, we think, which Mr. M. maintains, in the least affects it *: but we cannot assert the same on the subject of their inspiration; on which, while Mr. M. is arguing for it, he inadvertently employs expressions which, in our apprehension, are at variance with it. e. g. in p. 116. he says, 'If St. Luke had *known* the precise day, *(i. e.* of the Transfiguration) he would no more have neglected to mention it, than St. Matthew and St. Mark, both of whom *thought it worth their while* to be precise in this matter.'

Previously to the examination of the hypothesis itself, Mr. M. endeavours to obviate an objection very reasonably suggested by his adversary, viz. the total want of all historical proof; for at first it will seem a little strange, supposing a document of so much importance as Mr. M.'s ℵ to have existed in the primitive church, that no trace of it whatever should be found in history. To this, however, it is replied that, after the Gospels of Matthew, Mark, and Luke were written, the date of none of which was later than the year 65, no more transcripts of the document ℵ could have been wanted by the Church; and if no more were wanted, we may conclude that no more were made: especially as the copying of MSS. was expensive, and the primitive Christians were poor. It is farther remarked that the Christians of Palestine, to whom alone the Hebrew document was intelligible, were of all the poorest; that few must have been the number of the manuscripts of this document; and that various causes, particularly the Jewish war, which commenced in 66, conspired to destroy that little number. 'To talk (says Mr. M.) of neglect on the part of the *Church* about this document is ridiculous.' Granting, however, that it may be ridiculous to talk of the *neglect* of the Church in this instance, it must still be difficult to account for its total silence. A case in point is the Hebrew Gospel of St. Matthew, the use of which was superseded by the Greek

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' * Now that *any* discovery in the verbal harmony of the Gospels should derogate from them in any way whatever, is more than my adversary could venture to assert: for it would be tantamount to saying that the Gospels degraded themselves.'

translation

translation of it, yet the memory of its existence is preserved.

Abandoning historic ground, and appealing directly to facts, Mr. M. adduces the parallel passages in the Greek Testament, Mark i. 21—28 and Luke iv. 31—37; Mark iv. 22—25 and Luke viii. 17, 18; Mark v. 8—10 and Luke viii. 29—31; Mark v. 15, 16 and Luke viii. 35, 36; Mark v. 35, 36 and Luke viii. 49, 50, as 'strong characteristic marks of translation from the same document. It is, moreover, certain that no two independent historians, who wrote either from their own original knowlege, or from the accounts which they had only *heard* from others, could thus coincide in the *structure* of their sentences, and agree either in the same or in synonymous expressions.'—After having discussed the point at issue as far as it regards St. Mark and St. Luke, he proceeds to observe with respect to St. Matthew, that

'The supposition of his having used, though himself an Apostle, a prior document in the composition of his Gospel, is in itself by no means incredible, or even improbable, if that document was a work of good authority. At any rate it is not *so* improbable, as to bar all proof of its reality. We cannot indeed, for this purpose, appeal to the synonymous expressions in the Greek text of St. Matthew, compared with those of St. Mark and St. Luke, because St. Matthew himself wrote in Hebrew. But we may compare the *structure* of the sentences, in the matter, which is common either to all three Evangelists, or to St. Matthew with either St. Mark or St. Luke. The Table of parallel and coincident passages, in the Dissertation, is one continued proof, either that the Hebrew text of St. Matthew was the basis of the Gospels of St. Mark and St Luke, or that some common document was the basis of all three Gospels. But it has been proved, and my adversary himself admits, that one Evangelist did not copy from the other. Consequently, that a common document was the basis of all three Gospels is an inference, which it would be difficult to evade.'

In 'the trial of the hypothesis by this test,' Mr. M. fairly meets his opponent; he examines each of the examples adduced against him to prove that the reverse of what he has asserted takes place in the Gospels; and he here detects his adversary in having blundered strangely on the score of parallel passages.

The Remarker having farther objected 'that almost all the instances of verbal agreement, which Mr. M. alleges, are taken from the speeches and discourses of our Lord, and scarcely any from the narrative parts of the Gospels', a table of instances is given by Mr. Marsh in a note at p. 102. of parallel passages in St. Matthew and St. Mark, which are purely narrative:

'In the account which St. Matthew and St. Mark have given of Christ's prophecy of the destruction of Jerusalem, which he delivered

livered not more than two days before his death, is a more remarkable instance of verbal agreement than any in the whole Table; for St. Mark, in not less than *twenty verses together*, has a close verbal agreement with the Greek text of St. Matthew. Even if we confine ourselves to the account of the crucifixion, still it is not true that the verbal agreement is "*scarcely* to be traced *at all* there": for St. Matthew and St. Mark have a close verbal agreement there in *four successive* verses, which two *independent* writers certainly never *can* have.'

A long section is employed in the Appendix, on the Απομνημονευματα των Αποστολων, so often quoted by Justin Martyr; which Mr. M. is of opinion were *not* our four Gospels, but some single work, under that title, to which the Apostles had contributed. The passage, indeed, in Justin's Apology, οἱ αποστολοι εν τοις γενομενοις υπ' αυτων απομνημονευμασιν ἁ κλειται ευαγγελια, seems directly to militate against this position: but Mr. M. observes that the words ἁ κλειται ευαγγελια, as they occur only in one instance, look like a marginal gloss on which no critic will rely *. It is remarkable that Justin, though he makes distinct references when he quotes from the O. T., only refers generally when he introduces passages which are found in the N. T.; and Mr. M. adds that, while the extracts made from the Septuagint by Justin exhibit a great verbal coincidence with the text of the *Codex Vaticanus*, (which contains more of the anti-hexaplarian readings than our *Codex Alexandrinus*,) the reverse takes place when he relates the speeches and actions of Christ. Ample specimens are given in both cases to support this position. Stress is also laid by Mr. M. on the circumstance that Justin *never* mentions the names of any of our four Evangelists in quoting the Gospel history; and Mr. Marsh does not omit to bring forwards those quotations in the Απομνημονευματα which are not contained in the Gospels. Hence he infers that *these Memoirs* could *not* have been the same as our Gospels: but he thinks that it is highly probable that they were the same with what was called the Gospel according to the Hebrews, of which the document ℵ is supposed to have formed the basis.

So far Mr. M. is right, that the evidence of Justin Martyr is a proof that the acts and discourses of Christ were on record in his time, and that they were not the inventions of men of later ages: but if the four Gospels were then universally used by the Church, and superseded appeals to other sources, how happened it that he should never quote them? If the απομνη-

* Yet they might not be so, but be a proof of what probably was the case, that the histories of Matthew, Mark, Luke, and John began about Justin's time to obtain the title of Ευαγγελια.

μονευ-

μονευματα were not the same with the Gospels, they must have been a work which Justin esteemed as of the highest authority. The difficulty would be obviated by supposing that the Gospels of Matthew and Luke have undergone some changes since the time of Justin, but to this opinion Mr. M. will not subscribe.

The Remarker, properly considering the inquiry respecting the citations of Justin as of great importance in the question concerning the Canon of Scripture, continues it in his Supplement; 'not (he says) for the sake of impugning Mr. M.'s hypothesis, but to vindicate to the Church the testimony of the leading witnesses to the authenticity of the Scriptures'. In opposition to Mr. Marsh's positions, he maintains that the απομνημονευματα mentioned by Justin cannot be regarded as a single work; and that, while the title απομ—Ξενοφωντος describes the composition of an individual, απομ—Αποστολων must designate a work composed by more than one. Farther to support his position that the writings quoted by this antient Father could be no other than our four canonical Gospels, he observes that the words τῶν Ἀποστόλων καὶ τῶν ἐκείνοις παρακολουθησάντων convey a precise description of the Gospels, two having been written by apostles and two by followers of the apostles, and that [illegible] not necessarily mean *all* the twelve; which perhaps is as true as that by Πραξεις των αποστολων we are not to understand the Acts of *all* the Apostles. To the argument founded by Mr. M. on the closer verbal coincidence in the quotations made by Justin from the O. T., compared with those which relate to the actions and discourses of Christ, he replies by denying the fact as a general position; and he endeavours, by a string of passages, to shew that Justin varies from the Septuagint as well as from the N. T. in his quotations, so that Mr. M.'s 'conclusion, taken as a præmissa to reasoning about the N. T. is no longer an universal proposition.' We cannot, however, agree with the Remarker that his opponent's argument in this place ought to be reversed; and that, because Justin in his dialogue with Trypho was dealing with a Jew, it was more necessary to be accurate in transcribing from the Jewish than from the Christian Scriptures. The Dialogue with Trypho being a studied composition as much as the Κεφαλαια, which it closely resembles in the opening, it is probable that the author made it as perfect as he could, and was equally attentive to accuracy whether he quoted from the Septuagint or from the Christian records. Opposed to Mr. M.'s list of differences, is a list of passages from Justin, in which a close verbal agreement subsists with corresponding places in the N. T.; and it is contended that 'the inference that the απομ—were the four Gospels is irresistible, when it is combined with the fact that

but they do

these απορμ—were constantly read in the churches with the Prophets.'—The Remarker finishes his Supplement with maintaining that the Gospel, according to the Hebrews, neither could nor ought to have been the text-book of the above mentioned Christian Father, who flourished in the second century.

As far as the controversy concerning Justin is concerned, we cannot think with Mr.Marsh that his opponent has '*puzzled* the cause:' but the arguments about the Gospel of the Hebrews having been declared by Mr.M. to be *conjectural* and unconnected with the proof of his hypothesis, more may have been said on it by the Remarker than was necessary. Without giving the name of the document, ℵ, it is maintained by Mr. M. that some common Hebrew document was used by the Evangelists in question; that the Greek translator of St. Matthew's Hebrew gospel derived, in his translation, assistance from the Gospels of St. Mark and St. Luke; and that, notwithstanding it cannot be proved by historical testimony, it can be made out by *induction*, since it affords an explanation of the agreement and the differences which are found to subsist among them.

On this ground, Mr.Marsh, in the Defence of the Illustration, considers the objection stated in the Supplement to the Remarks, viz. that 'his hypothesis is inconsistent with history,' as frivolous; while he thinks that the testimony of antiquity that St. Matthew wrote his Gospel in Hebrew is a material proof of his position.

The Remarker fails in supporting the second objection in the Supplement, that 'the hypothesis is inconsistent with itself;' on which Mr. M. exults over him, since, as he says, 'nothing more was necessary to substantiate the charge, than to shew that any two positions in the hypothesis were inconsistent with each other.'

Dismissing history and probability, the remainder of the Defence is employed in a re-discussion of the three subjects of inquiry forming the test of the hypothesis, viz. 1. Are the phænomena true? 2. Will the hypothesis solve them? 3. Will any other hypothesis solve them?—If the first two questions can be answered in the affirmative, and the third in the negative, Mr. M. reaches his Q.E.D. Here Mr. M. has an evident advantage over his adversary; and he retires from the contest with playful exultation. He tells the author of the Remarks, that the dispute has been already prosecuted to such an extent, that 'unless they transgress the laws which have been hitherto observed by literary combatants, neither can write in this controversy above *once* more. The public has already seen my Dissertation and his Remarks; my Answer and his Reply; my Rejoinder and his Sur-rejoinder.

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The present work is, in the language of the law, a Rebutter. Next comes his Sur-rebutter. And, last of all, falls to my lot—the Clincher.'

Whether Mr. Marsh will be provoked to give the Clincher which he threatens, we know not: but we can answer for the public that they have had enough of this controversy; of which we have given our readers an ample dose, though we have omitted all the bitter and ~~provoking~~ irritating ingredients with which it is abundantly seasoned.

Mo-y.

ART. VI. *Discursory Considerations on St. Luke's Preface, and other Circumstances of his Gospel;* in three Letters to a Friend, from a Country Clergyman. 8vo. 3s. Payne.

FROM the habit of eliciting all the obvious and latent meanings of texts of scripture, Divines are prone occasionally to indulge their imaginations to an extent which is not warranted by sound judgment. This fanciful mode of exposition often confers on preachers the envied distinction of popularity, but it is a bad property in a critic. To wiredraw a passage, to place an undue stress on words of subordinate rank, and to obscure its general drift by over-strained expositions of its component parts, may be thought by some to be ingenious, but will never please the wise.—The author of these letters is a commentator of this kind. His patience and industry of inquiry are great: but he undertakes more than he atchieves, and deduces conclusions from premises which are too weak and too slender to warrant them. From his extreme zeal, we have no reason to doubt that he is serious, though occasionally his arguments are of such a nature that we can scarcely credit that he is in earnest: we particularly advert to his prolusory dissertation, the object of which is to prove from St. Luke's narrative in the last chapter of his gospel, that he was one of the two disciples to whom our Saviour appeared as they were going to Emmaus. In our estimation, the remarks do not in the smallest degree support this assertion, nor impart to it the shadow of probability. At least our *eyes are so holden* that we cannot see it.

As to the writer's critical observations on St. Luke's Preface, they are more plausible though not more conclusive. The whole is dissected; and the meaning of each word is weighed in order to prove that St. Luke was a constant eye-witness and auditor of the facts and discourses which he relates, and that he did not construct his gospel on the evidence of those who were 'from the first, eye-witnesses and ministers of the word.' We have perused the author's criticisms and considerations with atten-

tion: but they have not had the effect of convincing us that St. Luke was an eye-witness of our Lord's miracles, and that he was instructed by the Virgin Mary concerning the TA ANΩΘHN (as the author calls them) which occur at the commencement of his Gospel; for if St. Luke lived in habits of familiar society with the mother of our Lord, it is singular that he should not have received from her the account of Christ's first miracle in Cana of Galilee, at which the Virgin Mary was present.

Not having time nor space sufficient to allow of a minute examination of the whole of these letters, we cannot follow the writer through his verbal analysis, but shall offer our opinion first on the Preface in general, and then pass to the *nodus criticus* in v. 3. on which the controversy principally turns.

Lardner says, "I dare not *affirm* that St. Luke *was* a disciple of Christ; but I say, there is nothing in his preface to induce us to think, that he was *not* a disciple of Christ; or that he had *not* seen a large part of the things related by him: but rather the contrary."—With all our respect for Lardner, we are forced on this occasion to dissent from him; and we are inclined to think that, had St. Luke intended to exhibit himself as an *αυτοπτης*, he would have expressed his meaning in a different manner. He would not have spoken of the *αυτοπται* in the third person, but, including himself in their number, would have written, "whereas many have undertaken to construct history, &c. from the testimony of *us* who from the beginning were eye-witnesses, &c.:" but so far is he from classing himself with the eye-witnesses, that he speaks as being among those to whom these eye-witnesses and ministers of the word made communications,—"even as they delivered them unto *us*."

If, moreover, St. Luke meant to inform his readers that he had been personally acquainted with the transactions which his Gospel records, instead of claiming a superiority to the *πολλοι* mentioned in the first verse merely on the score of having "accurately traced *evry thing* from the first", he would have claimed the distinction which belonged to him, and have written, "It seemed good or expedient to me also, having been an actual follower of our Lord" &c.—Here this writer contends that St. Luke's expression in v. 3. is tantamount to a declaration of this kind: in pursuance of which idea, he renders *Παρηκολουθηκοτι ανωθεν πασιν ακριβως* by the words ALTIORA OMNIA *penitus assecuto;* and he regards the verb *παρακολουθεω* as conveying the sense of *being present with or at.* He reminds us that *παρηκολουθηκοτι* is the participle perfect, implying '*something definitively done*, in time positively past—something *completely past*, fully and finally done;' by which the Evangelist expresses that he had in time completely past been 'present at

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all the Gospel facts;'—and it is farther observed that, had St. Luke's intended sense of παρακολουθεω been *closely to inquire*, he would have written παρακολουθησαντι. In this criticism, we perceive nothing that is convincing. The Evangelist examined before he wrote. He did not mean to represent himself as a person who was inquiring, but as one who had fully inquired, and therefore he uses the participle perfect. The adverb ακριβως, united to the verb παρακολουθεω, is rather expressive of accurate investigation than of personal attendance. Besides, the antecedent of the adjective πασιν is πραγματων, καθως οι αυτοπται παρεδοσαν; so that the objects which were in St. Luke's contemplation, when he used the participle παρηκολουθηκοτι, were not the actual events of our Lord's public ministry, but the authentic accounts of them as transmitted by those who were eye-witnesses and ministers of the word. Of Inspiration or supernatural assistance, no intimation is given: but St. Luke rests his claim of pre-eminence over the πολλοι, on his fidelity and superior diligence of inquiry.

This author admits in his second letter, that a great part of his former considerations require certain qualifications. He professes to have written and published in great haste; and he appears to us never to have revised his pages with a cool judgment; since we think he would not otherwise have produced St. Luke's Preface as a convincing evidence of (what he begs leave to call) the AUTOPSY of that Evangelist. While, however, St. Luke is exalted among the eye-witnesses of our Saviour's miracles, the author has no objection to place St. Mark among the οι επιχειρησαντες; in course, to exclude him from the pale of Inspiration.

Our time is too precious for us to devote it to the unsatisfactory contents of the last Letter.

Mo-y.

ART. VII. *Essays, chiefly on Chemical Subjects.* By the late William Irvine, M.D. F.R.S. Ed. &c. and by his Son William Irvine, M.D. 8vo. 9s. Boards. Mawman.

EVERY one who is conversant with the history of modern chemistry must be familiar with the name of Dr. Irvine. He bore a considerable share in the discoveries which were made respecting the nature of Heat; and he maintained some peculiar opinions on this subject, which have by some persons been preferred even to those of the celebrated Black. Yet it is remarkable that his fame rests solely on incidental notices; he never submitted any thing to the press; his discoveries were

promulgated only through the medium of his lectures; and the merit of his hypotheses has hitherto chiefly rested on the representations of those who have opposed them. The present Dr. Irvine, naturally anxious to vindicate his father's reputation as a chemical philosopher, informs us, in a preface to this volume, that he had determined on printing those parts of his writings which treated on the subject of heat, adding such notes as might be necessary to explain or supply any doubtful or defective passages. On examining the manuscripts, however, they were found in so very imperfect and mutilated a state, as to render their publication almost impracticable; and it was thought better to compose entirely a new set of essays, in which the theory of the elder Dr. Irvine might be fairly brought before the world. These form the first part of the book, and certainly must be regarded as the most interesting and important of its contents.

The Essays are four in number, and treat *on the nature of heat, on some of the principal discoveries made by help of the thermometer, on the capacity of bodies for heat, and on the lowest degree of heat.* The first essay, although not without its share of merit, contains little that is new; and it does not in any degree develope the peculiar opinions of Dr. Irvine. It is in fact a sketch of the different hypotheses which have been proposed during the last 50 years respecting the nature of caloric, with the principal arguments that have been employed for and against them. The most important point in discussion is whether caloric can be proved to be a material substance, or whether it is to be regarded as merely a quality of bodies. The experiments, which have been deemed the most decisive in favour of its materiality, are those of Dr. Herschell; in which the rays of the sun being passed through a prism, the caloric is separated from the light, and exhibited in what has been considered as a pure state. Objections have, however, been raised against these statements by Mr. Leslie; and some of that gentleman's experiments are of such a nature as, in a degree, to oppose the conclusions which were previously deduced from those of Dr. Herschell.

That theory of heat, which considered it as consisting altogether of a peculiar kind of motion, subsisting among the particles of bodies, is next noticed; there are undoubtedly some facts which it readily explains: but, as Dr. Irvine properly remarks, it is not easy to form any distinct conception of the motion which is here supposed to take place; while it is certain that violent motion often does exist without the production of any sensible degree of heat. Towards the conclusion of the essay, we have an account of some experiments performed by

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the elder Dr. Irvine, respecting the point at which heated bodies first become luminous; and the conclusion deduced from them is, that the degree fixed by Newton is somewhat too low in the scale.

In the 2d essay, the author enters fully into the merits of his father's hypotheses. One of the most important of the discoveries that have been made by the thermometer is acknowleged to be that of Dr. Black; in which he found that, when a solid body becomes liquid, or a liquid is converted into a state of vapor, a large and formerly unsuspected quantity of caloric unites with it, under the form of what has been called latent heat. This discovery gave rise to the doctrine of the capacities for heat, by which is meant the property that different bodies possess of being unequally heated by the addition of the same quantities of caloric. Dr. Irvine unequivocally attributes to Dr. Black all the merit of these discoveries; and he adds that 'no person has attempted to invalidate his observations, which are indeed so clear, and supported by experiments so simple and decisive, that they enforce belief:' but, though he agreed with Dr. Black as to the facts, Dr. Irvine entertained a different view of the consequences which were to be deduced from them. Dr. B. supposed that the portion of caloric, which he denominated latent heat, combines chemically with the solid, and converts it into a liquid state, thus becoming the immediate cause of fluidity. Dr. I. imagined that, when a solid is liquified, its capacity for heat becomes necessarily increased; and that it absorbs a large quantity of caloric, in order to maintain itself at the same temperature as before the change of its constitution. The absorption of the caloric, and the change of capacity, are not to be considered in the relative of cause and effect, but as events which are synchronous, both consequent on the conversion of the solid to a fluid state.—In order to confirm his theory, Dr. Irvine instituted a series of experiments, to prove that the capacity of the fluid is greater than that of the solid; and it appears that he succeeded in establishing this point.—On the ultimate merits of the rival theories, we shall not attempt to decide: that of Dr. Black explains more easily the cause of fusion, and that of Dr. Irvine, the absorption of the caloric; while it may be objected to them, that the latter assigns no reason for the occurrence of fusion, nor the former for the solid acquiring its additional affinity for caloric.

Essay III. commences by an explanation of the term *capacity for heat.* The facts on which the doctrine is founded are well known and generally admitted, but we are still unable to assign any cause for them. Dr. I. examines with some atten,

tion the hypothesis which has been suggested by Dr. Thomson; who supposes the capacity of bodies to be derived from their affinity for caloric, and that this affinity varies in different bodies, according to the general analogy in all chemical substances. Dr. Thomson extends his hypothesis to the power which bodies possess, of permitting heat to pass through them; which, as he conjectures, depends on their affinity for it, and must therefore be in the inverse ratio of this affinity, and consequently of their capacity. This speculation appears, however, to be entirely without proof; for the experiments adduced by Dr. Thomson in confirmation of it are found, on examination, to be most remarkably incorrect.—The essay concludes with an account of the method which Dr. Irvine himself employed, for discovering the capacities of bodies. Water is made the standard to which all others are referred; and when the body on which he operated had any chemical action on this fluid, pounded glass was used as a medium of comparison between the two substances.

It is obvious that, in order to establish the propriety of this method of operating, and more especially to extend it to the purposes for which it was employed in the next essay, viz. the determination of the lowest degree of heat, it is necessary to shew that the capacities of bodies remain the same, as long as their state continues unchanged. This proposition has certainly not been proved; and it would be difficult, perhaps impossible, to invent any process by which we could absolutely demonstrate its truth. Dr. Irvine, however, undertakes to manifest, (and we think, with success,) that the experiments and observations which have been made are all in favour of this supposition. He observes that 'the investigation of the natural zero now proposed is derived entirely from the consideration of heat absorbed or set free, during the melting or freezing of solid or fluid bodies, compared with the different capacities of the same body in its different forms.' The principle is highly ingenious, and we confess ourselves to be among the number of those who regard it as at least a very plausible solution of a most difficult problem. It has, however, met with many opponents, and those of the highest estimation for chemical science; whose objections are all minutely examined by Dr. Irvine. In some instances, they are attributed to inaccuracy in the apparatus or processes employed, as in the experiments made by M.M. Lavoisier and Laplace, with the calorimeter; in others, they are ascribed to a misconception of his father's theory and method of reasoning, or to a difference of opinion respecting the soundness of its fundamental principles. If on the merits of this discussion we refrain from offering a

decisive judgment, we may fairly give the author credit for acuteness and dexterity in repelling the attacks of his adversaries, and generally for candor and moderation in his method of treating them.

The essays by Dr. Irvine sen., which compose the 2d part of this volume, are 14 in number. Their subjects are various, embracing different topics in chemistry, meteorology, and natural history; they were composed between the years 1769 and 1784 for a literary society in Glasgow, and, as it appears, were not intended for publication. Considering these circumstances, it may be questioned how far the editor has acted judiciously in committing them to the press: yet they are not without their value in the present day; and we can easily conceive that they must have been highly interesting to the society for which they were written. The dissertation on the heat produced by mixture, and that which treats on rain, are those which appear to us the most ingenious.

This work concludes with two experimental essays by the present Dr. Irvine, *on latent heat*, and *on the affections of sulphur with caloric*; the latter of which contains some observations on the singular property of sulphur to become thickened by exposure to a higher temperature than that which produces its fusion. They display considerable diligence in experimental research, and must be considered as affording a favourable specimen of the author's talents as a chemical philosopher. Bos.

ART. VIII. *A History of Ireland*, from the earliest Account to the Accomplishment of the Union with Great Britain in 1801. By the Rev. James Gordon, Rector of Killegney in the Diocese of Ferns, and of Cannaway in the Diocese of Cork. 2 Vols. 8vo. 1l. 1s. Boards. Longman and Co. 1806.

THE public are indebted to Mr. Gordon for several respectable performances; the latest of which, his History of the Rebellion *, intitled him to no ordinary consideration in a literary point of view. It was a narrative of events in which every British subject felt much interested, that was at once clear, dispassionate, and copious:—but there is a superior light in which that performance is to be regarded. It exhibited an individual beset by the reigning prejudices of the period, yet rising superior to them, who was calm and self possessed at a moment in which frenzy seemed equally to have seized all parties. When we recall to our recollection the impartial strain which pervaded

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* See Rev. vol. xxxvii. N. S. p. 374.

every page of that work, the catholic and conciliating spirit which it breathed, and the excellent councils and admonitions which it contained,—its aim to check the insolence of the victor, its tendency to reclaim the vanquished, to inspire the penitent with hope, and to ensure them protection,—the merits of the author, however respectable, are lost in the services of the enlightened benefactor of his country; who, regardless of the clamour of fanatics and bigots, nobly dared to indulge patriotic feelings; and who ventured to commit to paper the suggestions of a liberal and masculine understanding. A History of Ireland from such a person was a welcome present to us, and we perused it with avidity. On examination, we have found that the author has not derogated from the reputation which he derived from his prior publication: since we discover in it the same clear discernment, the same sound judgment, the same strong good sense, the same manly sentiments, and the same fearless integrity and devotion to truth.—In a general history, more attention should be paid to the execution than in that of a particular event. No one can be more aware of this truth, we are very sure, than the respectable author before us: but it is with concern we observe that he seems wholly to have disregarded the principle; for if we can rely on our recollection, the History of Ireland is in every respect less laboured and less finished than the History of the Rebellion.

It was not to be expected that the superior understanding and unbending ingenuousness of Mr. Gordon would condescend to flatter national vanity. Of the powerful and enlightened Hibernian empire before the Christian æra, of the establishment of the Tyrian colony under the Milesian princes, of the prowess of Ith and Eremon, of the wisdom and benignity of the government of Ollam Fodlah, and of the matchless legislation of the assemblies of Taruh, not a syllable is to be found in these pages. The uncourtly historian even rejects the accounts of the Apostle of Ireland, the famed St. Patrick, and gives us room to doubt his very existence. Let us attend to his remark on these points:

'To derive their origin from ancestors of ancient renown and polished manners has been the ambition of every people, in a state of glimmering knowledge, between the darkness of barbarism and the illumination of literature. Of this puerile vanity, which endures not the light of historical research, Ireland has had its portion. The curiosity of readers, desirous to be instructed in the uninteresting fables of Irish antiquity, may be satisfied, without more extensive inquiry, by the perusal of the history given by Keating, and the Ogygia of O'Flaherty. Refutations of such fictions, and attempts of

of a judicious nature to select from the rubbish of romantic story some disfigured and obscure facts, may principally be found in the antiquities of Ledwich and the strictures of Campbell. That in the ages anterior to the birth of Christ the affairs of this country are utterly unknown and inscrutable, is the result of the most laborious and accurate research. As darkness impenetrable rests on this period of Irish transactions, so hardly a few rays of glimmering light appear between the incarnation of our Saviour and the introduction of Christian worship into this island towards the middle of the fifth century. Even after that happy event, very little authentic matter can be collected, beyond the affairs of the church and some actions of religious and literary men, till the invasion of the English under Henry the second; when commences a more authentic, regular, and connected chain of events. Thus the periods of time, with respect to Irish transactions, may not improperly be denominated the unknown, the fabulous, the legendary, and the historical; the first ending about the time of the incarnation: the second near the middle of the fifth century; the third at the English invasion in 1170; and the fourth extending from that event to the present time.'—

'Of the time exactly when, and of the persons by whom, the inhabitants of Ireland first received the illumination of the Gospel, we cannot find more certain information than when and by whom the people of Britain, or of any other country in Europe, were first enlightened by its communication. We find the names, most probably fictitious, of Albe, Declan, Ibar and Kieran, mentioned as precursors of Saint Patrick, who has been supposed the great apostle of the Irish, to have come among them in the year 432, and to have effected the great work of their conversion. The stories related of this apostle, whatever dates are severally affixed to them, are doubtless legendary tales, or theological romances, fabricated four centuries after his imaginary existence. He is mentioned in no writing of authentic date anterior to the ninth century, a period replete with forged lives of saints; while besides the persuasive silence of other documents, he is quite unnoticed by Beda, Cogitosus, Adamnan, and Cummian, ecclesiastic writers of the intermediate time, who could not have omitted the name of so great a missioner, if it had ever reached them. The accounts transmitted to us of the acts of Saint Patrick bear all the marks of legendary fiction, and appear no better founded than those of other fabulous champions of the church, whose tutelage, as patron saints, has been severally adopted, from the custom of the times, by the christian nations of Europe in the dark ages.'

In the following passage, are described the principal sources of Irish history:

'In the ninth century, when so many seminaries ofthis island were desolated by Danish depredation, the honour of Irish literature was maintained in foreign countries by her native students, particularly by Albinus, Clement, and Johannes Scotus Erigena. The two former, patronized by the emperor Charlemagne, became the first professors of the famous universities of Paris and Pavia. The last,

much favoured in the French court of Charles the Bald, and afterwards invited into England by Alfred the Great for a professorship in the university of Oxford, eminent in store of reading, brilliancy of wit, and solidity of judgment, was author of some works held in high reputation, as a Treatise de Divisione Naturæ, a polemical discourse against the doctrine of transubstantiations, and a translation of the Hierarchy of Dionysius the Areopagite.

'That these men of literature have left us no works on the history of their country, is a matter of great regret, since from this neglect our annals and records of those times are meagre and obscure to a lamentable degree. They are besides mostly written in an older style of the Irish tongue than is generally at this day understood. The most ancient piece now extant of Irish history bears the date of the tenth century, styled the *Psalter of Cashel*, as being written in verse, and ascribed to the pen of Cormac Macuillenan, archbishop of Cashel and king of Munster. Next in reputation is the book of Howth, containing a short chronicle of transactions from the year 432. The annals of Tigernah, an ecclesiastic of Clonmacnoise, end properly at his death in 1088, but are continued under his name by other hands. The annals of Innisfallen, composed by the monks of a monastery, in an island of that name in the lake of Killarney, contain a history of transactions from 250 to 1320. These have been translated by Theophilus O'Flanagan, a literary gentleman, eminent in the knowledge of the Irish tongue, who keeps an academy at Black rock near Dublin. A condensed compilation of detached and confused chronicles is the annals of the four masters, said to have been written, towards the end of the seventeenth century, by four monks of Donegal, who seem, however, not to have been acquainted with the annals of Innisfallen. Many other pieces of Irish literature are found, from which, and from all other documents, very little of a satisfactory nature has been extracted concerning the ancient civil history of this island by men best acquainted with the Irish tongue, and most zealous for the false glory of their nation's antiquity.'

Mr. G.'s summary of the early ecclesiastical history of our sister island appears to us too curious to be passed over, since it diffuses light derived from facts on points which have occasioned endless and intemperate controversy:

'Of the ecclesiastical history of Ireland we are better informed. Its church long supported an independence from papal jurisdiction, together with a celebrity for the culture of letters. Whether its founders had come from the neighbouring island of Great Britain, or immediately from the remote regions of Greece and the East, it resembled the early Greek church in rites and discipline, and remained long uncontaminated by the innovations of Rome. It maintained not however a uniformity of worship. Almost every diocese had a particular liturgy; and even the several congregations were frequently found to differ, "in rites, modes, and offices of public devotion." Nor, though it retained much of the early purity of the Christian doctrines

trines, was it free from superstition. For instance, the belief of a local purgatory was authorized, and a cave in an island of Logh Dyerg, in the county of Donegal, in a most wild and dreary situation, chosen for the scene. The contrivance of this deception is attributed to Patrick, Abbot of Armagh, who lived in the latter part of the ninth century; and from him the appellation of *Patrick's Purgatory*, given to the place, is supposed to have been derived.

'The first attempt of the Roman pontiff to subjugate the church of Ireland was in the year 1127, when Gillebert bishop of Limerick, an Ostman, who had written a book in favour of the Roman ritual, received the commission of legate from his Holiness; but seems not to have exercised any jurisdiction among his compatriots in virtue of that authority. Afterward Malachy archbishop of Armagh, who died in 1148, laboured in the legatine character, with little success, for the subjectiou of his country to the spiritual dominion of Rome. In the year 1152, in a council of the Irish clergy, summoned by cardinal Paparon, legate *a latere* of Pope Eugenius the third, and convened at Kells, the supremacy of the Roman pontiff was, for the first time, solemnly recognized in Ireland. Nowithstanding this recognition, the rituals of the various congregations remained without uniformity till the invasion of the country by Henry the second of England, in the twelth century.

'The claim of spiritual dominion, advanced by the high priest of Rome, more easily gained ground in Ireland by the Danish colonists of Dublin and other cities, who at different times, particularly in the ninth and tenth centuries, had been converted to Christianity according to the rites of the English church, the same with those of the Roman, and who had endeavoured, even by fire and sword, to convert the Irish Christian to the Romish communion; yet in all the plenitude of papal domination, a faint remnant of the old Irish church long survived in the degraded remains of the *Culdees*, an order of monks eminently distinguished by learning and Christian purity, founded in Ireland by Saint Columba in the sixth century, and thence propagated into the northern parts of Britain, but having its chief establishment in the Hebude island of Iona or Hy. The intolerance of Roman bigotry, which early took root in Britain, expelled them from their monasteries in that island; but in Ireland, as "it was not easy to eradicate a reverence founded on solid piety, exemplary charity, and superior learning; or to commit sudden violence on characters where such qualities were found," they were treated with more lenity: seduction was employed instead of force; and they continued, but in a corrupted and debased condition, to retain their name, and some lands, even so late as the year 1625. The bigoted fury of the Christian Danes had been excited hy the Romish clergy of England, who, from hatred to the Irish for their difference in religious rites, had instigated Egfrid, king of Northumberland, in 684, to send an army into Ireland, by which the most rueful havoc was committed.

'That episcopacy was coeval with Christianity in this island, is highly probable; but, until the arrival of the English, the number of our sees, the succession of our bishops, and ecclesiastical affairs in general,

general, are involved in great obscurity. According to the mode of the Greek church, the episcopates or bishopricks were so small in extent, and so great in number, as probably to amount to about three hundred: but when the Roman pontiff, by means of the Danish invaders, gained influence in this island, and at length, by the English establishment, the actual supremacy of its church, a plan was gradually executed for the diminution of the number, and the augmentation of the extent of the sees, because the fewness and encreased revenues of the prelates rendered the clergy more respectable, and the church more manageable by the pope and his legates. This project was of difficult execution and proceeded very slowly; because the chiefs of septs, whose families had enjoyed the patronage of sees, frequently resisted the papal authority in the abolition of this privilege by the suppression of an episcopate.

'Most probably in Ireland, as elsewhere, the bishops were at first elected by their congregations, and afterwards, in the progress of clerical power, by exclusive corporations of the clergy, or the chapters of cathedrals where cathedrals were found. But when, from the wealth or power annexed to them, episcopates became an object of ambition, the toparchs would suffer none except men of their own families to come into election, so that episcopates were held by a kind of hereditary succession, similar to that of the toparchies themselves; that is, they were inheritances appropriated to certain families, not by lineal inheritance, but by apparent election, in which the electors had no freedom of choice. When the papal influence gained admission, and was by the arms of the English, established in this country, this abuse was by degrees, not without many obstacles, ultimately removed.

'Our parishes appear to have had their commencement with that of the dissolution of the smaller episcopates, in the year 1152, when in a general council, held at Kells, in Meath, under cardinal Paparon, a regulation was made among other canons, "that on the death of a corepiscopus, or village bishop, or of bishops who possessed small sees in Ireland, archipresbyters, or rural deans, should be appointed by the diocesans to succeed them, who should superintend the clergyand laity in their respective districts, and that each of their sees should be converted into a rural deanery" Since we find that in the thirteenth century, this regulation remained unexecuted, at least to any considerable degree, the parochial division of the dioceses of Ireland was doubtless not finally settled before a late period.'

It is here shewn that Henry II. owed the footing, which he gained in Ireland, to gentle methods, to attractive displays of magnificence, and to the light pressure of the yoke which he imposed on the chiefs and dependents of the rude country; which he rather nominally than substantially subjected to his crown. The relation of the incident which prevented an effectual settlement of the island is accompanied by Mr. Gordon with just and pertinent reflections:

'That Henry, obliged prematurely to depart from Ireland, *left not behind him in this country one true subject more than he had found in it at*

his first arrival, is a just observation of Sir John Davies, in his treatise styled *a discovery of the causes why Ireland was never entirely subdued until the beginning of the reign of James the first.* By the institutions of Henry, left fatally imperfect by unseasonable interruption, the inhabitants of this island became severally subject to two very different forms of government, the British colonists to the Anglo-Norman, the ancient natives to the Irish under a new sovereignty. The condition of the Irish princes, who had submitted, was no otherwise altered than that they professed allegiance to the king of England instead of the king of Connaught. Their Brehon laws, their ancient customs, their modes of succession, and their mutual wars, waged as if by independent potentates, remained as much in force after, as they had been before the English invasion. The British colonists on the other hand were in the same political situation with their fellow subjects in England, and governed by English laws. The king, reserving as his immediate property the maritime towns and some districts, parcelled the rest of the surrendered lands among the leaders of his troops, which they were to possess by military tenure or feudal right, that is, bound to the payment of homage to his majesty with a small tribute, and to the maintenance of certain numbers of knights and inferior soldiers for his service, they were otherwise each in his own teritory, absolute, and hereditary lords or princes. These lords or barons parcelled in like manner their lands to knights or gentlemen, who, instead of rent, gave military service, each furnishing on occasion a number of soldiers according to his portion.

'The territories acquired by himself and his British subjects in Ireland were formed by Henry into shires or counties, with sheriffs and other magistrates, on the English model; which counties, afterwards enlarged, formed what was called the *English Pale*, or that division of the island within which the English law was acknowledged. But even within the Pale were many septs of Irish governed entirely by their ancient laws, as were the inhabitants of all other parts of the country. Among the acts of this monarch while in Ireland was a charter, by which he granted the city of Dublin to the citizens of Bristol, with the same privileges as those which they enjoyed at home. By another charter he granted the city of Waterford to the Ostmen, with English laws and the rights of English subjects. To provide for the uninterrupted administration of affairs in his absence, a statute was enacted by the king in council, empowering the chancellor, treasurer, chief justices, chief baron, keeper of the rolls, and king's sergeant at law, to elect, with the consent of the nobles of the land, a successor to the chief governor in case of his death, vested with the full authority of the king's vicegerent until the royal pleasure should in that particular be notified. Hugh de Lacy was appointed chief governor, with Robert Fitzstephen and Maurice Fitzgerald as his coadjutors. To de Lacy was granted the territory of Meath already in possession of English troops; and to John de Courcy, an adventurous baron, the whole province of Ulster, provided that he could make a conquest of that unsubmitting part of Ireland.'

How

How uniform, in all times, appears to have been the spirit which has been the scourge of Ireland! The motives, so ably traced in the ensuing passage, have continued to operate down to our days, and to produce their baleful effects; not less to the detriment of the empire than to the prejudice of Ireland. Let us hope that the parental and benign vigilance, which ought to distinguish a British Government in these days, will no longer allow them room to play!

'The lawless condition of Ireland may be more easily conceived than described. Yet, though the English laws were so outrageously infringed by the barons and other petty tyrants, as to afford but a slender protection to the colonists who lived under their authority, the case was still worse with the Irish, who lived under a different system, their ancient laws, and had no legal claim to the privileges of the English constitution. With exception of those, whose situation was remote from the settlements of the English, this disadvantage was so severely felt, especially by those whose lands were bordered or surrounded by the lands of the colonists, that repeated petitions to the throne were sent, earnestly soliciting admission to the protection of English law, or, in other words, a change of condition from tributaries to subjects. A few in the reigns of Henry the third and his successor were admitted to this privilege, by royal patents, on the plea of their having been faithful and serviceable to their majesties. To Edward the first, in 1278, was offered, through his chief governor Ufford, the sum of eight thousand marks, equal in actual value to eighty thousand pounds at least of our present money, for the extension of this right to all the Irish within the pale.

'The measure proposed by this petition, conducive to the peace and improvement of the country, must have been quite agreeable to so wise a prince as Edward. He commanded the chief governor to negociate the business, with consent of the better part of the commons, prelates, and nobles of the English colony; and two years afterwards, on repeated applications from the Irish, he gave peremptory orders, with expressions of displeasure at their tardiness in affairs of such moment, for the assembling of the lords and commons to deliberate on the subject. Whether a parliamentary assembly was held or not for this purpose we have no authentic information, but evidence enough that the good intentions of the king were frustrated, and the petitioners disappointed, by the intrigues of men, who, like mankind unfortunately in general, preferred apparent and temporary to real and lasting advantages. The enjoyment of power seduces the possessor. The properties and lives of the Irish, unprotected by the laws of England, the acceptance of which they had at first ignorantly declined, were exposed to the violences of the colonial barons and their dependants, who chose unwisely to retain a delusive privilege rather than contribute to such a settlement as would redound to their own solid benefit and security.'

The memorable policy of the Edwards and the Henrys, in attempting impracticable foreign conquests, and neglecting the welfare of their dependencies at home, is here forcibly displayed, and temperately exposed. In the reign of the valorous and heroic Edward III. the flourishing English settlements in Ulster and Connaught were nearly annihilated; and in this reign was passed that disgrace to Irish legislation, the Statute of Kilkenny; the particulars of which, with the author's reflections on them, we cannot refrain from submitting to our readers:

'This statute, framed chiefly to prevent the degeneracy of the English colonists, interdicted, under the penalty of high treason, marriage, fosterage, and other such connexions with the Irish; the adoption of an Irish name, the use of the Irish language, garb, or customs, under the forfeiture of lands, or imprisonment, until security should be given for a reformation of conduct; the use of the Brehon Law among English on penalty of high treason; the making of war on the Irish without special licence from government; the presentation of Irishmen to ecclesiastical benefices, and the reception of them into monasteries or religious houses: the entertainment of Irish bards and newsmongers, the propagators of false reports; and, under pain of felony, the quartering of soldiers on English subjects without their consent. Sheriffs were empowered to enter all palatinates and privileged places for the seizure of criminals, who had before found sanctuary there; and four wardens of the peace were ordered to be appointed in each county to adjudge what men and armour every person should furnish for the public service in war, that the partiality of the barons might be obviated, who commonly oppressed some to favour others. The prelates, who voted for this act, superadded the sanction of the church, denouncing excommunication against all who should violate any of its rules.

'This exclusive statute, barring all connexions between English and Irish, a statute at several times afterwards revived with modifications often neecessarily relaxed by authority in particular cases, never strictly observed, nor in the then existing circumstances strictly observable, had but a temporary effect on the internal peace of the colony, nor in any considerable degree prevented its decline. A scheme of denization, to incorporate septs of Irish with the colonists under the same laws and government, and to lay a foundation for a general extension of the English constitution to the Irish, instead of declaring them enemies excluded from intercourse, might have been more worthy of the heroic, but misguided, Edward, and of his son, whose claims were so extensive, and whose influence might have been so great in Ireland. But a generous and enlightened policy, which, sacrificing empty pride and immediate advantages, apparent, not solid, adopts a plan of present difficulty for substantial interests in future, was above the genius of the age, at least of the men in power among the English of Ireland.'

During

During the long reign of Edward III. the whole revenue accruing to the English government from Ireland, according to Sir John Davies, amounted not to ten thousand pounds annually.—In the time of Richard II. the lords or petty monarchs of Ireland amounted to seventy-five; all of whom made their submission to that monarch during his first visit to that country. —In the beginning of the reign of Henry VII. we are told that

'The colony had declined to its lowest ebb. The Pale, that portion of the island which acknowledged English law, and obedience to the civil magistrate, had shrunk into so narrow a compass as not to extend over more than the half of the counties of Dublin, Meath, Kildare, Wexford, and Uriel called also Argial, comprehending Louth; and even within these limits the common people had adopted the Irish habit and language; while the rest of the country was possessed by about sixty septs of Irish, and some of degenerate English, dwelling independent of the royal dominion.'

From this time, the history of the two countries becomes more blended, and the particulars of that of Ireland present less of novelty to the English reader.

With the tribute which the author pays to his ingenious and eloquent predecessor Dr. Leland, and his reflections on the period which has elapsed since the revolution, we shall conclude our extracts from his performance:

'From the capitulation of Limerick I reluctantly part with Doctor Leland, my faithful guide from the first arrival of the Strongbownian English to that event, whose history, so impartial as to offend the shallow and violent of every party, is compiled from a great number of original historians and other documents. Through *his* period of Irish transactions I have chiefly followed his compilation more in the matter than the arrangement, comparing it with his authorities, sometimes using his words, as I took not the least pains either to avoid or adopt his expressions, but indifferently availed myself of whatever terms readily occurred, and seemed fit for the purpose. Notwithstanding the supplies afforded me by gentlemen of liberal spirit, a few of the less important materials, from which this respectable writer has compiled, have been beyond my reach, particularly some manuscripts. Some had been communicated to the doctor by the famous Edmund Burke, who from partiality to catholics, and violence in favour of whatever party he espoused was highly offended when he found that the historian was not seduced by his documents from the medium of rectitude. Such has been my own case when I wrote an account of the local rebellion in 1798. I was obligingly supplied with information by men of opposite parties, who were much disappointed when they perceived that my history was not composed in favour of either, but written from a comparison of different narratives with one another and my own experience. To clog my pages with quotations, at bottom, I have considered as unnecessary in this compilation,

pilation, but have mentioned in the body of the work my principal authorities before the commencement of Leland's period. The references to his materials may be seen in the margin of his book, and what tracts were extant relative to Irish history in the year 1723 are mostly registered in a treatise named Nicholson's Irish Historical Library. For the remaining part of this compilation, parliamentary records, and various undigested documents, must be ransacked.

'Since, from the final submission of the Irish to William the third in 1691, this island remained above a century free from other than external war, the historian of this period has happily little else to record than parliamentary transactions; but unhappily these were sometimes of such a nature as, more permanently than war, to sink the nation in poverty and barbarism. The baleful neglect and impolicy of the English government, since the first plantation here of the Anglo-Norman colony, rendered this island, which with a different conduct might have become an exuberant source of wealth and power, such a drain of English blood and treasure, as led many, not without reason, into an opinion, that the non-existence of Ireland, or its total submersion under the waves of the Atlantic, would have been a considerable advantage to England. In the peaceful period, since the surrendry of Limerick, this country has been of important service to her sister kingdom, but of vastly less than she would have been, if the English parliament had acted towards her with a policy guided by common sense or common justice. The glorious revolution of 1688, which established in England an unparalleled system of civil freedom, was far from extending the benignity of its influence in the same degree to Ireland, where it only secured the administration of internal government exclusively to the protestant inhabitants, while these same protestants, the conquerors, or the offspring of the conquerors, of this country for the English crown, were, in common with the catholics, treated as a conquered people by the English legislature, whose laws, with equal cruelty and impolicy, precluded them from availing themselves of the fruits of their own industry.'

The period subsequent to the revolution, it is true, is scanty as to the materials which usually fill the page of the historian: but others of much higher interest, and much more replete with instruction, lay open to the discernment and industry of Mr. Gordon, and of these we cannot help wishing that he had more availed himself. He might have enhanced his services, had he exhibited more minutely the springs of the provincial administration, and accompanied the exposure with such reflections as would have occurred to his liberal and manly mind. We have to regret that, in this portion of his narrative, he is very brief, till he reaches the dire period at which civil discord desolated this fair island. Had we been in a situation to have counselled him, we should have advised him to have executed a work which should be auxiliary to that of Dr. Leland, and not one which should be designed to supersede it. We should have recommended it to him to have undertaken an *introduction*

and

and a *supplement* to that highly finished performance. In the latter, he might have availed himself much more than he has done, of the labours of Mr. Plowden; whose unwieldy volumes,—while they flatter every prejudice of his sect, display the tenacity of a modern sectarian, and exemplify the bigotry of the fourteenth century,—yet contain by far the best accounts that we possess of Irish affairs, from the capitulation of Limerick to the recent agitations of the Catholic question. In the details of the events of the rebellion, Mr. Gordon's claims to pre-eminence are unquestionable. Copying, as well as extolling the history of Dr. Leland, we wish that he had been less indifferent to the inferior excellencies of which it boasts, and which render it so inviting. While a writer is conscious of consulting in his works the best interests of mankind, ought he not to labour to impart to them every advantage which is likely to secure to them a general and lasting perusal, and to intitle them to rank with classical productions? Is it not, moreover, a duty to endeavour to form the taste of youth, while we imbue them with good principles? Let the matter of a book be ever so excellent, if no attention has been paid to the manner of conveying it, too surely will oblivion be its lot. When authors attempt standard compositions, whether they consider utility or their own fame and profit, it is most clear that they cannot expend too much time and labour in giving *finish* to their performances.

Jo.

ART. IX. *Travels to the Westward of the Allegany Mountains*, in the States of the Ohio, Kentucky, and Tennessee, and Return to Charlestown, through the Upper Carolinas; containing Details on the present State of Agriculture and the natural Productions of these Countries; as well as Information relative to the commercial Connections of these States with those situated to the Eastward of the Mountains and with Lower Louisiana. Undertaken in the Year X, 1802, under the Auspices of his Excellency M. Chaptal, Minister of the Interior. With a very correct Map of the States in the Centre, West and South of the United States. By F. A. Michaux, M.D., Member of the Society of Natural History of Paris, and Correspondent of the Society of Agriculture of the Department of the Seine and Oise. Faithfully translated from the original French, by M. Lambert. 8vo. pp. 356. 7s. Boards. Mawman. 1805.

THE celebrated André Michaux, whose extensive botanical peregrinations included Dauphiné, Auvergne, the Pyrenées, England, Persia, and various districts in North America, was father of the author of these travels, and doubtless endued him with

with that knowlege of the vegetable kingdom, which characterizes the narrative here presented to us. This journey, however, was undertaken without any view to publication; and many facts have, in course, been omitted, which might have agreeably diversified the general monotony of the detail. Yet enough of information has been collected to stamp his book with real value, and to stimulate the diligence of those who are desirous of treading in his footsteps.

On the 27th of June 1802, Dr. Michaux quitted Philadelphia, on a tour to the Western States of America, which have been recently occupied by Europeans, and very imperfectly explored by former travellers. The first part of his route lay across the Allegany Mountains to Pittsburgh, a distance of three hundred and ten miles, 140 of which he travelled in the stage-coach. At Lancaster, 36 miles from Philadelphia, which contains between four and five thousand inhabitants, are gunsmiths who have long maintained their reputation for the manufacture of rifles; the only kind of fire-arms used in the interior provinces. Here, too, resides M. Muhlenberg, a Lutheran clergyman, whose manuscript *Flora Lancastriensis* contains descriptions of more than 1200 species, of which 125 belong to the family of grasses.—Columbia, the next stage, suggests the following remarks:

'It may not be useless to observe here, that in the United States, the name of town is frequently applied to an assemblage of seven or eight houses, and that the manner of constructing them is not every where the same. At Philadelphia the houses are of brick; in the other towns, and in their environs, the half and very often the whole of them, are of planks: but seventy or eighty miles from the sea, in the central and southern states, and still more particularly in those situated to the west of the Allegany mountains, seven-tenths of the inhabitants live in *log houses*. These houses are made of the trunks of trees, from twenty to thirty feet long, and four or five inches in diameter, placed one above another, and supported by letting their ends into each other. The roof is formed of pieces of a similar length with those which form the body of the house, but lighter, and brought gradually nearer together from each side; they are intended for the support of the shingles, which are fastened to them by means of small splinters of wood. Two doors, which frequently supply the place of windows, are formed by sawing away a part of the trunks which formed the body of the house. The chimney, which is always at one of the ends, is also made of trunks of trees of a suitable length. The back, which is of clay, six inches in thickness, separates the fire from the wooden wall. Notwithstanding this slight precaution, fires are very uncommon in this country. The spaces between these trunks of trees are filled with clay, but always with so little care, that they are open to the weather on every side: these houses are consequently very cold in winter, notwithstanding

the large quantity of wood which they burn. The doors are hung on wooden hinges, and the greater part of them have no locks. At night, they are only pushed to, or shut with a log of wood. Four or five days are enough for two men to complete one of these houses, in which there are neither nails nor iron of any sort. Two large beds receive all the family. In summer the children frequently sleep on the ground, wrapped in a blanket; the floor is raised one or two feet above the surface of the soil, and planked. They use feather-beds and feathers, but not mattresses. Sheep being very scarce, the wool is dear, and is kept to make stockings. The clothing of the family is hung on pegs round the room, or over a long pole.'

As the author proceeded by York, Carlisle, &c. to Shippensburgh, he observed that the face of the country was uneven and mountainous, and the soil of a very inferior quality. At the last mentioned place, he agreed with an American officer, who was travelling in the same direction, to purchase a horse for their joint accommodation, and to ride by turns.

From Strasburgh to the river Juniata, the travellers crossed a succession of mountainous ridges, of which the intervals are filled with small hills. 'From the top of one of the most elevated of these ridges, the unevenness of this mass of mountains, covered with the endless forests, which spread over all this country, and through the whole of which no habitation is yet visible, offers a prospect greatly resembling the appearance of an agitated sea, succeeding a tempest.'—At Bedford court-house, they witnessed the rude and tumultuous celebration of the repeal of an act imposing a duty on the whisky distilleries. The author had too frequently occasion to remark the inordinate desire for spiritous liquors which prevails in the interior of the United States; and he regrets their distaste for cider, which might be procured at a small expence in a country in which apples of every kind succeed beyond description. 'This is a remark,' says the Doctor, 'which I have made both on the east and west of the Allegany Mountains, where I have seen tall trees, raised from the seed, which yielded apples eight or nine inches in circumference.'

On the 1st of July, Dr. M. and his companion prosecuted their route over the same description of hilly country, and exposed to an excessive heat. After a painful march of two hours, they reached the summit of the *Allegany ridge*, properly so called, the highest in Pennsylvania, and the boundary of the eastern and western waters.

At West Liberty-town, the author quitted his fellow-traveller, and deviated a little way from his course, in search of a shrub which, as he had been told, yielded good oil. This shrub he describes without naming it, being the same which his father discovered fifteen years before in the mountains of South

South Carolina. The seeds become so soon rancid, that, in a few days, if proper precautions are not taken, they lose their power of germinating. In its neighbourhood grows a species of Azalea, to the height of twelve or fifteen feet, with white, large, and fragrant blossoms.

Pittsburgh lies in a very circumscribed plain, at the confluence of the Monongahela and Allegany rivers, whose union forms the Ohio. This town consists of 400 houses, almost all of brick; enjoys a very healthy air, fine prospects, and freedom from musquitoes; and is not only the staple of commerce for Philadelphia and Baltimore, with the western country, but also that of the numerous establishments which are formed on the Monongahela and Allegany rivers. It is not, perhaps, known to many people in Europe, that vessels of a considerable tonnage are built here and on the Ohio. The author saw on the stocks a three-masted ship of 250 tons burthen, and a galliot of 90, which were nearly finished.

'These vessels were to go down to New Orleans in the following spring, with a cargo of the productions of the country, and, before reaching the ocean, would make a voyage of near 2200 miles. There is not a doubt but that, hereafter, vessels will be constructed two hundred leagues above the mouth of the Misouri, fifty above that of the Illinois river, and also in the Mississippi, two hundred leagues above the place where these rivers join it: that is to say, six hundred and fifty leagues from the sea, for in the spaces mentioned, their depths are as great as that of the Ohio at Pittsburgh, and it would be wrong to suppose, that, in time the vast countries watered by these rivers will not be sufficiently populous to execute such enterprises. The rapid population of the three new western states, in circumstances infinitely less favourable, warrant this opinion. These states, in which, thirty years ago, there were scarcely three thousand inhabitants, have at present more than four hundred thousand; and among all the plantations, which on the roads are seldom more than four or five miles asunder, it is very uncommon to find one, even of the most flourishing, of which the proprietor may not be asked, with confidence, from whence he emigrated, or, in the trivial language of the Americans, *From what part of the world are you come?* as if these west and fertile regions were intended to be the point of concentration, and common country of all the inhabitants of the globe. Now if we consider these astonishing and rapid ameliorations, what ideas shall we not form of the high degree of prosperity to which these western countries may attain, and of the great increase which the commerce, population, and culture of this country will acquire by the union of Louisiana to the American territory.'

The Ohio, which varies in breadth from two hundred to a thousand toises, pursues a very winding course, and runs into the Mississippi at a distance of 1100 miles from Pittsburgh. Its navigation, which is considerably impeded by a great number

of small islands, is practicable, for the first 425 miles, only in spring and autumn; when its waters rise to such a height, and the current acquires such a velocity, that vessels of 300 tons can descend with perfect safety, and boats, constructed so as to counteract the swiftness of the stream, are carried along without the help of oars. In summer, on the contrary, unless abundant rains have fallen among the mountains, the rate of the current exceeds not a mile and a half in the hour; and the traveller, who wishes to avail himself of the facility of water conveyance, must entrust his person to a light and narrow canoe. In this vehicle, the Doctor and another gentleman proceeded from Wheeling to Limestone, in Kentucky, a distance of 348 miles, paddling all the way, and suffering much from heat, from their constrained posture, and from thirst; the river water requiring to be kept for twenty-four hours, before it is fit to drink.

On the banks of the Ohio, are produced trees of very uncommon dimensions; and an example is adduced of an occidental plane-tree, which, at four feet above the surface of the ground, measured 47 feet in circumference. 'It appeared (says Dr. M.) to keep the same dimensions to the height of fifteen or twenty feet, and then it divided into several branches of a proportional thickness. No external appearance led to a belief that the tree was hollow, and I examined this as much as I could by striking it with a large stick in several places. Our host offered, if we would pass the day with him, to shew us others as large in different parts of the wood, two or three miles from the river. This fact supports an observation made by my father, when he travelled this country, tending to prove that the tulip and plane-trees, of all the trees of North America, are those which attain to the greatest diameter.'

At Marietta, Dr. Michaux encountered General Saint-Clair, Governor of the state of the Ohio; who journeyed in an old chaise, and without a servant. 'In the United States, the men who are called by the wishes of their fellow-citizens to exercise these important functions, do not in any respect change their manners; they continue to reside in their own houses, and to live as simple individuals, without shewing more ostentation or entering into greater expense.'—

Gallipoli, farther down the river, was the rendezvous of some French colonists, who quitted their country at the commencement of the Revolution, in order to settle at Scioto, but who had been subjected to various hardships and misfortunes, in consequence of the war with the savages, the differences which had arisen between the Scioto company and that of the Ohio, and the treacherous representations of those who specu-

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lated in the sale of lands. Moreover, only about a tenth of these new settlers were fit for the labour which they had undertaken; and the remainder, who live in Gallipoli, present almost the only instance of poverty and misery which occurred to the observation of their countryman.

Alexandria, 104 miles from Gallipoli, is favourably situated for commerce, and would rapidly increase in population, were it not visited, every autumn, with obstinate intermitting fevers. Here Dr. Michaux mentions the frequent appearance of a plant which his translator terms *Stramony*, and which, we presume, is the thorn apple (*Datura Stramonium*). If this tree be meant, it has no claims to an European origin; for though Gerarde asserts that it was first introduced into England from Constantinople, Kalm notices it as one of the most common weeds about the villages in America; and it almost invariably springs up in the earth which is imported with plants from various parts of that extensive continent.

Before he takes leave of the banks of the Ohio, the author presents us with some interesting and judicious remarks on their aspect and native productions, their recent population, the wandering propensities of the first settlers, &c. and then conducts us to Lexington, the most populous town in Kentucky, containing 3000 inhabitants. Till 1782, the whole State could not boast of more: but, in the course of twenty years, the number amounted to 25,000. 'Thus, in this state, where it would be difficult to find ten individuals of twenty-five years of age who were born in it, the number of the inhabitants is already as large as in seven of the old states: and there are only four of which the population is twice as numerous. This increase, rapid as it was, would have been much more so, had it not been for one circumstance, which prevents the emigrants from flocking to it, I allude to the difficulty of ascertaining the titles to the land.' This ambiguity of the tenures is sufficiently explained by the unskilfulness of the first surveyors, and the dangers to which they were exposed from the hostility of the savage tribes. To a much more general cause, we must ascribe the facility with which every land-holder acquiesces in the validity of his own title, while he is disposed to question that of his neighbour.

The land of Kentucky is generally uneven, though not mountainous; and the vegetable soil, which varies in degrees of thickness, is incumbent on an immense field of limestone. The prevailing native plants differ considerably from those on the eastern side of the Allegany ridges: but a greater uniformity of species is observable in the animal kingdom. Since the establishment of the Europeans, the elks and bisons have

mostly disappeared; though the latter were more common here than in any other part of North America, and at first allowed the hunters to approach, without any symptoms of fear. The deer, bear, wolf, grey and red-haired fox, Canadian lynx, improperly named *wild-cat*, racoon, opossum, and three or four species of squirrels, are still of very frequent occurrence. The only species of fowl, particularized in this part of the journey, is the wild turkey, which abounds in the western states, and begins to be very scarce in the southern. In the most unfrequented districts, they are easily killed by a pistol-shot.

Among the chief articles of produce in Kentucky, are maize, wheat, rye, hemp, and tobacco. The flour, which is of an excellent quality, is exported to a very considerable amount; and the temperature of the climate is extremely favourable to the culture of tobacco, several thousands of hogsheads of which are exported annually. In lands of the first class, which bear every year, the maize rises to the height of ten or eleven feet, and yields from forty to seventy-five bushels per acre.—Peach trees, of which five or six varieties are cultivated, have greatly multiplied. They are all in the open ground, grow from kernels, 'without being grafted or cut', and are in full bearing in the fourth year. Immense quantities of the fruit are converted into brandy, of which much is consumed in the country, and the remainder is exported. The breed of saddle horses is uncommonly fine, and carefully cherished by the inhabitants: but the draught horses, on the contrary, are small, and have a bad appearance, because the improvement of their breed is neglected. Of horned cattle and pigs, in Kentucky, the number is very considerable: but sheep are rare, and their flesh is not in much esteem:

'The inhabitants of Kentucky, as has been already mentioned, are, almost all, originally from Virginia, and particularly from the most remote parts of that state, and, with the exception of the lawyers, physicians, and a few of the citizens, who have received an education suitable to their professions, in the towns on the Atlantic, retain the manners of the Virginians. With them, a passion for gaming and spirituous liquors is carried to excess, and sanguinary conflicts are frequently the consequence. They meet often at the taverns, particularly during the session of the courts of justice, when they pass whole days there. Horses, and the law-suits, are the usual subjects of their conversation. If a traveller arrives, his horse is valued as soon as they can perceive him. If he stops, they offer him a glass of whiskey, and a multitude of questions follow. Where did you come from? Where are you going to? What is your name? Where do you reside? Your profession? Have the inhabitants of the country you have passed through any fevers? &c. These questions, which are repeated a thousand times, in the course of a long journey, at length

length become tiresome; but, with a little address, it is easy to stop them. Besides they have no other motive for them but that curiosity which is so natural to persons living retired, in the midst of woods, who scarcely ever see a stranger. They are never dictated by mistrust; for, from whatever part of the world a stranger comes to the United States, he may enter all the sea-ports and principal towns, remain in them, or travel, as long as he pleases, through every part of the country, without any public officer inquiring who he is, or what are his inducements for coming there.

'The inhabitants of Kentucky are very willing to give strangers the information they require respecting the country in which they reside, and which they consider as the best part of the United States: as that in which the soil is most fertile, the climate most salubrious, and where all who have come to settle, were led by the love of liberty and independence. In their houses they are decent and hospitable; wherefore, in the course of my journey, I preferred lodging with them, rather than in the taverns, where the accommodation is frequently worse and much dearer.

'The women seldom interfere in the labours of the field: they remain at home, assiduously engaged with the cares of the house, or employed in spinning hemp or cotton, which they afterwards make into cloth for the use of the family. This work alone is considerable, for there are few houses in which there are not four or five children.

'Among the different sects which exist in Kentucky, those of the methodists and anabaptists are the most numerous. The religious spirit has, within seven or eight years, acquired a new degree of strength here; for independently of the Sundays, which are scrupulously observed, they meet, during the summer, in the course of the week, to hear sermons, which last for several days in succession. These meetings, which often consist of two or three thousand persons, who come from ten or twelve miles round, take place in the woods. Each one brings his own provisions, and they pass the night round fires. The ministers use great vehemence in their discourses. Frequently, in the middle of these sermons, the heads of some of the congregation are lifted up, their imaginations exalted, and they fall down, inspired, exclaiming, *Glory! Glory!* It is chiefly among the women that these inspirations take place. They are then taken from among the crowd, and put under a tree, where they lie extended for a long time, uttering deep sighs.

'There are some of these assemblies at which as many as two hundred will fall in this manner, so that a number of assistants are employed to help them. While I was at Lexington, I attended one of these sermons. Those who are best informed differ from the opinion of the multitude with respect to this species of extacy; which frequently draws on them the appellation of *bad folks*. But this is the extent of their intolerance. When returned from the sermon, religion seldom forms a subject of conversation among the citizens. Although divided into different sects, they live in the greatest harmony, and when an alliance is projected between families, difference of religion never occasions any obstacle: the husband and wife fol-

low the worship they approve; as do their children when they are come to maturity, without the least opposition from their parents.'

Our traveller next visited Nashville, Fort Blount, Knoxville, &c. in Tennessee. Previously to 1796, this state formed part of North Carolina. A mild climate, fruitful soil, undisputed titles to landed property, and the profitable cultivation of cotton, give it a preference to Kentucky, in the eyes of many: but intermittent fevers are very prevalent in summer. 'The emigrants, in the first year of their establishment, and even travellers, are also, at this season, subject to an exanthematic affection, which makes them suffer severely for ten or twelve days, from the extreme itching produced by a multiplicity of pimples, which first appear on the belly, and afterwards on the shoulders, arms, and thighs.'

December 21st 1802, the persevering author re-crossed the mountains, to Morgantown, the first station in North Carolina. In this part of the country, the Alleganys assume a detached appearance, being contiguous only at their bases. Their precise height has not yet been ascertained. The mines which they are known to contain, in the greatest variety, are those of iron, which are worked with success, and produce metal of a good quality. The land is free from stones, is fresh and fertile, covered in many places with a species of wild peas, which make excellent pasture, and is rendered still more inviting to settlers by the excellence of its waters, and the salubrity of the atmosphere. Its inhabitants are expert hunters. 'Towards the middle of Autumn, almost all of them hunt the bears: they sell their skins, and the flesh, which is very good, serves them, in a great degree, for food at this season. They give it the preference to every other kind of flesh, and consider it as the only one of which a large quantity can be eaten without inconvenience.'

From Morgantown, Dr. Michaux proceeded directly to Charlestown; noting, by the way, some sensible remarks on the agricultural produce of the two Carolinas. In many places, cotton has now supplanted rice, because it is found to be a much more profitable crop, though it sometimes suffers from the early approach of winter. The soil best adapted to the growth of this useful plant is that of the islands adjacent to the coasts. 'Those belonging to the state of Georgia produce that which is most esteemed, and known, in commerce, in France, by the name of the *Coton de Georgie, Laine fine*; and in England by that of *Sea Island Cotton.* This variety of cotton has a deep black seed, and very long fine wool. In February 1803, it sold at Charlestown for one-and-twenty pence a pound, while that which had grown in the high country

country was not worth more than eight pence half-penny, or nine pence.'

Dr. Michaux's relation of this long journey will afford little gratification to those who delight in marvellous adventures, paradoxical sentiments, or brilliant reflections. Indeed, we have seldom found a French production that is so destitute of all pretensions to wit or profound philosophy; and the hasty critic may, moreover, allege that the information which it conveys is superficial and desultory. When, however, we reflect that the author's observations were not originally destined for the press, and that his progress was hurried, and attended with many inconveniences, we should receive with much indulgence the plain but important matters of fact which he has been enabled to collect, and the benevolent and impartial suggestions which he has communicated in modest and perspicuous language.

Mr. Lambert, we are willing to believe, has executed his task with more regard to fidelity than to English grammar or idiom. He begins a sentence, for example, with 'It was *them* who,' &c. 'There are very few plantations; they do not exceed fifteen or eighteen, *and cultivate*,' &c. 'The same vessel *as* had brought,' &c. is at least a vulgarism. The French article is sometimes improperly inserted, as '*the* General Washington.' The Rhododendron he calls Rhododendrum. *Banc*, a bed or stratum, is mis-translated *bank*; and the Indian date-plumb is, without ceremony, termed *plaque-minier*, which must be quite unintelligible to the mere English reader. *To acclimate* seems to be an unnecessary innovation, since *to naturalize* expresses the same meaning.

Muir.

Art. X. *Specimens of Early English Metrical Romances*, chiefly written during the early Part of the Fourteenth Century; to which is prefixed an Historical Introduction, intended to illustrate the Rise and Progress of Romantic Composition in France and England. By George Ellis, Esq. 3 Vols. Crown 8vo. 1l. 7s. Boards. Longman and Co.

The object of these volumes is to supply a chasm in the author's former publication, intitled, "Specimens of Early English Poets *," by exhibiting a more ample illustration of the progress of our national poetry and language, from the concluding part of the thirteenth to the middle of the fourteenth century; and by presenting, at the same time, a general

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* See Rev. N. S. Vol. xl. p. 154.

view

view of the earliest and simplest form of the chivalrous romance.

'These romances are divided into the following classes:—1st, Romances relating to King Arthur; 2d, Anglo-Saxon Romances; 3d, Anglo-Norman Romances; 4th, Romances relating to Charlemagne; 5th, Romances of Oriental origin; and 6th, Miscellaneous Romances.

'The editor has followed, with little deviation, the plan adopted by M. Le Grand in his edition of the French Fabliaux; and has faithfully given, in plain prose, not only the general outline but even the smallest incidents of each story: but he has thought it necessary to intersperse, throughout the narrative, such passages of the originals as appeared to him worth preserving, either from their poetical merit,—from their presenting correct pictures of antient manners,—or from their being characteristic of the author's feelings, or of those of the nation.'

From these transcripts, Mr. Ellis banishes the old orthography, but retains the original words; and, by this licence, so allowable in a work of critical elucidation, he renders the passages much more familiar to a reader of the present day, without detracting from their native spirit and complexion. Rigid adepts in legendary lore may be disposed to reprobate editorial liberties of every kind, and to insist on the integrity of every piece: but the task of analysis and exemplification is, sometimes, not less profitable and grateful than that of entire transcription; and, in the present instance, we doubt not that it will be more generally welcomed by the public. Few are now the individuals who have either the patience or the fortitude requisite to pursue the tedious and perplexing windings of those rude and extravagant fictions, which delighted an age of idleness, ignorance, and supersition. The elegant labours of Mr. Ellis are completely adequate to gratify a laudable curiosity concerning the manner in which they were constructed, or embellished, and afford abundant samples of their characteristic beauties and defects. If the profound antiquary be still determined to rest satisfied with nothing short of the unmutilated originals, he is not less at liberty than formerly to consign them to the press, and can have no occasion for regretting the previous services of a learned and able expositor.

In his preliminary discourse, which is neat and comprehensive, Mr. Ellis traces the origin of our Romance-compositions to the national poets attached to those northern tribes who settled in Neustria, a province which from them took the name of Normandy. Their language, it is presumed, gradually melted down into the *Romance* of northern France, the

dialect in which the minstrels composed most of their stories, and of which the name was afterward applied to the stories themselves. This Norman French, according to the essayist, was not employed as a written language, till very near the time of the conquest; and, till the accession of the second Henry, 'all the principal compositions in that language were either devotional and moral tracts, lives of saints, scientific treatises, or chronicles. All of these were metrical; and generally, perhaps universally, translations. The minor compositions were, probably, much more numerous; and seem to have consisted of war songs, satirical songs, encomiastic songs, and of something like historical ballads.'

The second section of this disquisition is ingeniously designed to reconcile the opinions of Bishop Percy, Mr. Warton, and others, concerning the origin of Romantic fictions. Their respective hypotheses, Mr. Ellis contends, are not incompatible; and we may rationally suppose that the scenes and characters of our romantic histories were generally, though not exclusively, derived from the Bretons, or from the Welsh; that much of the colouring, and perhaps some of the adventures, may be of Scandinavian origin; while occasional episodes and part of the machinery may have been borrowed from the Arabians.

'In fact,' continues he, 'there is reason to believe that critics, in their survey of Gothic literature, as well as of Gothic architecture, have too hastily had recourse to a single hypothesis, for the purpose of explaining the probable origin of forms and proportions which appeared unusual, and of ornaments which were thought to arise from a wild and capricious fancy: and in both cases it will perhaps be found that invention is often nothing more than accidental association, and that what has been attributed to originality of design, was only the result of an aukward attempt to combine incongruous materials. The first writers of romance were copyists and translators; the *Trouveurs*, their successors, as the name literally implies, were simply *finders*, and used all that they found, without caring whence it was gleaned, or much troubling themselves about the usual restraints of chronology or geography. That theory, therefore, which is the most comprehensive, and which embraces all the avenues of information to which the writers of the twelfth century can be supposed to have had access, has, so far, the greatest appearance of probability.'

We can have no objection to such healing doctrine: but we trust that the term *Troubadour* is susceptible of a more natural and a more dignified interpretation than is here assigned to it. As *poet* originally denotes a *maker* or *creator*, so the *trouveur* may be aptly rendered by *inventor*, or *contriver*, without the most distant allusion to plagiarism.

In

In the prosecution of his inquiry, Mr. Ellis seems to have established two important literary facts; first, that the earliest and best French romances were composed at the court of the English kings, descended from William the Conqueror; and, secondly, that Geoffrey of Monmouth did not fabricate the incidents of his Chronicle, but translated and published them from materials collected with great assiduity by Walter Calenius, arch-deacon of Oxford, during his travels in Armorica. The substance of this far famed chronicle, and of the Life of Merlin by the same author, is sketched in two spirited and elegant abstracts.

Two appendixes are subjoined to the Introduction; the first containing an analysis, by Mr. Dance, of a curious performance intitled *Petrus Alphonsus de Clericali Disciplina*, and the second an abridged view of Marie's Lays, 'a work,' says the author, 'which Mr. Ritson had manifestly neglectedto read, or was unable to understand.'

Of the first class of romances, it is remarked that their metrical remains, with the exception of such scraps as have been preserved in the form of ballads, are now very rare. 'This indeed might have been expected; because when all metre began to be considered as the vehicle of fiction, it was likely that the favourite story of Arthur would be the first to be turned into prose, for the purpose of establishing its authority beyond all dispute. On the other hand, as the art of reading made a slow progress amongst the vulgar, it was natural that parts of the metrical tale should be detached for their use, and, in the shape of songs, be committed to oral tradition.' The two with which we are here presented are of considerable length, and are intitled Merlin, and Morte Arthur. The first consists of two parts, and, after all, is only a fragment, the transcriber having apparently become tired of his occupation, when he had finished upwards of ten thousand lines.

Guy of Warwick, and Sir Bevis of Hamptoun, are the specimens adduced of the Saxon romance; the first, dull and tedious, though rendered very tolerable in its new attire; and the second, characterized by a degree of harshness which attests the rude, and probably the remote period in which it was composed. That these are really and *wholly* Saxon productions may, perhaps, admit of doubt; at least, satisfactory evidence of the affimative is still wanting. It is, however, worthy of remark that, whatever their history or defects may be, they were extremely popular in the middle ages; and that three manuscript copies and various printed editions of Sir Bevis are still extant in this country.

The

The third Class (or Norman Romances) is illustrated by an abstract of Richard Cœur de Lion, principally taken from the MS. in the Library of Caius College, Cambridge; the omissions, in every instance but one, being supplied from the printed copy. The French original, and even the earliest English version, are supposed to have contained an authentic record of Richard's transactions, compiled from contemporary documents, on which were afterward engrafted many wild and absurd fables.

Roland and Ferragus, Sir Ortuel, and Ferumbras, are given as examples of romances relating to Charlemagne, most of which have the fabulous Chronicle of Turpin for their basis. From the first, we transcribe a few paragraphs, to exemplify Mr. Ellis's manner of working on such materials:

'The reader will perhaps be of opinion that Roland and Ferragus, the two heroes of this curious narrative, have delayed their appearance quite long enough; and it must be confessed that the poet has rather unacountably omitted some adventures of the former at Bordeaux, with which Turpin has somewhat enlivened the list of miracles and monasteries which forms the principal part of his history. But it seems to be his opinion, that a description of the person and manners of Charlemagne, being equally suited to the beginning or end of his story, could not be displaced in the middle. He has therefore inserted it here.

'Charles was considerably above the middle stature, being, "*as the Latin us said,*" twenty feet in height, of proportionate strength, and of a stern aspect. His hair was black; his countenance ruddy. At four festivals in the year, that is to say, at Easter, at Whitsuntide, on St. James's day, and at Christmas, he wore from motives of piety, "the holy crown of thorn;" and on these occasions he dined in public, surrounded by his knights, having a drawn sword carried before him. At night his couch was guarded by a company of a hundred knights, each bearing in one hand a lighted torch, and in the other a naked falchion. It was during one of these festivals at Pampelune, where he displayed his usual magnificence, that he received a challenge from Ferragus, a General sent against him by the soudan of Babylon, to meet him in the field.

'And on a day came tiding
Unto Charles the king,
All of a doughty knight,
Was comen to *Vasers* * ;
Stout he was, and fierce,
Ferragus he hight.
Of Babyloun the soudan
Thither him send gan,
With king Charles to fight;
So hard he was *to-fond* †,

'* The name given by Gaguin, viz. Avager, is equally unintelligible.'

'† found, or proved.'

That

That no dint of brond
No grieved him, I plight.
He had twenty men's strength;
And forty feet of length
Thilkie paynim had;
And four feet in the face
*Y-meten** on the place.
And fifteen in *brede* †
His nose was a foot and more;
His brow, as bristles wore;
(He that it saw it said)
He looked *lothliche*, ‡
And was *swart* § as pitch;
Of him men might adrede!

'Charles repaired to Vassers, for the purpose of reconnoitring his monstrous enemy; but, after examining him limb by limb with the minutest attention, was so little tempted by the survey, that he declined the challenge; but suffered Ogier le Danois, whose curiosity to try the strength of such an uncouth adversary was keener than his own, to encounter the giant in the presence of both armies. Ogier armed himself with great care, mounted his best horse, chose a lance of uncommon strength, and rushed upon his enemy with the rapidity of lightning; but Ferragus, receiving the point of the spear on his shield with an air of perfect indifference, seized the knight with his right hand, lifted him from his horse, and, trussing him under his arm in such a manner that the captive could make no effort to escape, bore him off in perfect silence to the castle of Vasers. The novelty of this spectacle astonished but did not intimidate the warriors of Charlemagne. On the following morning, the gallant Reynald de Aubépine‖ presented himself to the giant, but was as unsuccessful as Ogier; and Ferragus, not more disturbed by the struggles of the dauntless knight, whom he held under his arm, than a hawk by the fluttering of the prey in its talons, tauntingly exclaimed to Charlemagne,

"Sir! thou wonnest Spain!
Hadst thou none better tho?
So Mahoun me give rest,
Against ten, and *swiche* ¶ the best,
To fight ich would go!"

'Charles, on the next day, dispatched Sir Constantine of Rome, together with Howel earl of Nantes, on the same errand: he then sent ten knights at once; but all shared the same fate; and he foresaw that his army was on the point of being taken from him piece-meal by the villainous giant, when the formidable Roland demanded the combat, and, in spite of the king's entreatises, persisted in his resolution of attacking the unbelieving monster.'

'* Measured.' '† breadth.' '‡ loathly.' '§ black.'
'‖ More generally called Renaud de Montauban; the Rinaldo of the Italians. '¶ such.'

In

In Ferumbras, the heroine is conspicuous for her savage and atrocious disposition. Not satisfied with betraying her father, she pushes her governess into the sea. and delights to contemplate the sufferings of one of her father's knights, who is burned alive.

The Editor next treats us with a learned and amusing Introduction to the Seven Wise Masters, which he analyses as a specimen of the oriental Romance. The fragment in the Auchinleck MS. has been chiefly followed, as the most antient copy; and the conclusion has been supplied from the more recent MS. in the Cotton Library.

Under the general title of *Miscellaneous*, Mr. Ellis has comprized all those romances which do not naturally find a place in some of the preceding Classes. They are intitled, Florice and Blancheflour, Robert of Cysille, Sir Isumbras, Sir Triamour, the Life of Ipomydon, Sir Eglamour of Artoys, Lay le Fraine, Sir Eger and Sir Grahame and Sir Gray-Steel, Sir Degoré, Roswal and Lillian, and Amys and Amylion.—Of these, one of the longest and most entertaining is the Life of Ipomydon, of which the entire MS. belongs to the Harleian Library, in the British Museum. The poem, in its original state, consists of two fyttes or cantos, and 2342 verses.

Our limits forbid a more detailed exposition of the contents of these curious volumes; and indeed, in order to form a proper estimate of their merits, it would be requisite to sketch the character and outlines of each romance, of which the shortest is too long for transcription, and the longest would be materially injured by compression. While we bear our willing testimony to the taste and diligence of the compiler, we wish that he had reserved his playful remarks and witticisms for the annotations, rather than have blended them with the narratives; and that he had given a little more extension to his critical illustrations.

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ART. XI. *The Transactions of the Royal Irish Academy*, Vol. X. 4to. Dublin, 1806. London, sold by Payne and M'Inlay. Price 1l. Boards.

THE contents of this volume are, as usual, divided into the departments of *Science*, *Literature*, and *Antiquities*, of which the first is by far the most extensive. We shall endeavour to pay due attention to each, following the order of the classes. Under the head of

SCIENCE,

we meet first with a *Description of an Apparatus for transferring Gases over Water on Mercury, &c. By the Rev.* Gilbert Austin.

Austin.—Without the assistance of the plates, it would not be easy to give a perfect idea of Mr. Austin's invention; and we can only remark on it, that, although it would no doubt answer the end in view, we think that it would require considerable nicety in the management; while a moderate share of attention in the usual way of transferring gases might render it altogether unnecessary.

An Account of a new semi-metallic substanee, called Menacane, and its Ores. By the late G. Mitchell, M. B.—It may be necessary to inform our readers, that Menacane is the substance which is now by all chemical writers called Titanium; and we are surprised that this its most common appellation is not once mentioned by the author. It was discovered by Mr. Gregor of Cornwall, and was by him named Manachine, from the place at which it was found. Some years afterward, Klaproth, in one of his analyses, obtained the same substance, without (as it appears) being aware of Mr. Gregor's experiments, and gave it the name of Titanium, which has been since universally adopted. It has been more lately examined by Kirwan, Vauquelin, Lowitz, and Lampadius; so that its chemical properties are tolerably well ascertained. Mr. Mitchell, however, supposed that its natural history was still defective, and this deficiency he undertakes to supply in the paper before us.

Five ores of this metal have been discovered, Rutile, Rutilite, Nigrine, Menacane, and Iserine. The fourth is the one which was originally examined by Mr. Gregor, and consists of the oxids of titanium and of iron; the first two are composed entirely of the oxid of titanium, and were the substances on which Klaproth made his experiments. In his account of each of these species, the author professes to follow the method of Werner; and he arranges his remarks under the heads of external characters, observations, chemical characters, and geognostic occurrences. He concludes with some observations on the probable uses to which this metal is applicable:

'The use of this metal is, as will readily be supposed, from its scarcity, and the newness of its discovery, very confined. The rutile, indeed, was, for a length of time, employed to give a brown colour, in the porcelain manufacture of Sevres, near Paris; but, from the difficulty of communicating an equal tint by it, has since been abandoned. The rock crystal, inclosing capilliform crystals of rutile, has been employed as a setting for rings. The precipitates, especially those from acid of sugar, may be employed as water colours: that, by acid of galls, affording a good tile red, and that, with Prussian alkali, an agreeable dark green. The latter, also, communicates a durable colour to silk, as my friend, Lampadius, assures me; perhaps, with proper management, it might be employed

to furnish the so much wished for durable green for the printing of cotton. And, lastly, its close connection with some iron ores, and those exactly of the most superior quality, such as the ores of Norway and Stiria, leads naturally to the suspicion, that it may possess some favourable influence upon the manufacture of iron, and, therefore, well deserves the attention of future enquirers.'

On the Volcanic theory, by the Rev. Wm. Richardson, *D. D.* —This paper is divided into three parts; the object of the first being to controvert the hypothesis originally proposed by M. Desmarest, that basalt is a volcanic production. It is asserted that he wrote on this subject with the professed intention of discrediting the scripture history, by shewing that natural phænomena are inconsistent with the Mosaic account of the creation. Some reason certainly appears for supposing that this was the case; and yet, as far as we learn from Dr. Richardson's paper, this serious imputation on M. Desmarest's character rests principally on the very suspicious authority of Barruel. The hypothesis was contained in a paper published many years ago in the memoirs of the Academy of Sciences; and Dr. R. proposes to examine it with some minuteness.—M. Desmarest builds his system principally on the appearances which he noticed in Auvergne, a country which contains a large quantity of basalt, and at the same time bears evident marks of volcanic eruptions. From his own statement of what he saw there, and from comparing it with the relations of other naturalists, Dr. R. attempts to prove (and, we think, with success,) that the facts do not correspond to the theory, and in some instances are even adverse to it.—The French philosopher afterward endeavours to support his opinion by a reference to the basaltic masses in the county of Antrim: but in every thing respecting this district, Dr. Richardson, who is a native of this part of the island, manifests that he egregiously mistook. The Doctor's opinion concerning Auvergne is, that it was originally a basaltic country, and that, independently of this circumstance, volcanoes were afterward formed there.

In the 2d part of his inquiry, Dr. R. examines the works of the different authors who have supported the hypothesis of M. Desmarest; and among others he particularly notices St. Fond, Dolomieu, Whitehurst, and Spallanzani. They all appear to have taken for granted, without farther examination, the volcanic origin of basalt, and have done little more than endeavour to remove particular objections which have been made to the hypothesis, or to add new facts which seemed to confirm it. From a review of these writings, the Doctor thinks that he is warranted in concluding that they do not add any real support to the system; and that the facts which they ad-

duce prove that, where basalt has been discovered near a volcano, it must have existed previously to it and independently of it. He notices an opinion suggested by Dr. Hamilton, that basalt has been formed by crystallization in the interior of volcanoes, and not in the currents of lava. Many circumstances seem to militate against this idea; and among others it is stated that basalt is found disposed in strata with substances of a different nature interposed between them: an arrangement which could not have taken place if the whole had been in a state of fusion.

Part 3. of this paper contains the writer's own opinion on the subject. He draws his arguments against the volcanic origin of basalt principally from the appearances which it presents in the county of Antrim. In no part of the world, perhaps, is it found in greater abundance, or in a more perfect state; and we think that the facts adduced by the author, against the French hypothesis of its volcanic origin, are perfectly decisive. Dr. R. conceives that basalt is a primitive production, and that it was originally formed in the state in which it now exists; an opinion which, we may observe, tends rather to cut than to untie the knot.—We cannot enter farther into the discussion than to remark that basalt may be of igneous origin, altho' not the product of a volcano; an idea which we are, on the whole, inclined to adopt.

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This memoir displays considerable ability, and is a very spirited and ~~able~~ attack on M. Desmarest's theory: but we must regret that the author should have chosen to adopt so contemptuous and flippant a manner of treating his opponent. Admitting the latter to have been influenced by the unworthy motives of which he has been suspected, it would have been more dignified in Dr. R. to have exposed them without comment, and to have left the reader to form his own judgment on them. We do not, however, think that the charge alleged against M. Desmarest has been proved; it certainly is not substantiated in the paper before us. He has undoubtedly employed very inadequate arguments to support his opinion; and he seems in many cases to have viewed the phænomena which fell under his observation, rather as a partial advocate than as a candid inquirer after truth: but this is a failing to which naturalists in general have so great a propensity, that it is not necessary to imagine any unusual motives for it in this particular instance.

An Experimental Inquiry into the nature of gravelly and calculous Concretions, in the human subject; and the effects of alkaline and acid substances on them, in and out of the Body. By Thomas Egan, *M. D.*—The object of this paper, which occupies nearly

100 pages, is to ascertain how far the effects of substances taken into the stomach, on the formation or removal of calculi, correspond with their chemical action on the same substances out of the body. It is an observation which seems confirmed by general experience, that calculous complaints are most frequent among those persons who employ the greatest proportion of acescent substances in diet; and it is generally acknowleged that alkali, either in its pure or its carbonated state, are in all instances more or less useful in their removal. After having stated the principal discoveries which have been made relative to the nature and composition of calculi, the author examines experimentally how far acids, when added to urine, possess the power of precipitating the lithic acid which it contains. He tried the effect of both vegetable and mineral acids, and he found that they all caused a precipitation to take place much more speedily than it would have done without the addition of them: whence he concludes that acids of every kind are prejudicial, in those constitutions which are disposed to calculous complaints, by precipitating the lithic acid from the urine, and giving rise to its crystallization before it is evacuated from the bladder.

All chemists agree in stating that the carbonated alkalies do not act on calculi, and yet the alkalies are found as useful in removing the complaint when united to carbonic acid as in their caustic state. In order to elucidate this difficulty, Dr. Egan added the carbonated alkalies to urine, and perceived that their effect was directly opposite to that of the acids as employed in the former experiments, since they always prevented the precipitation of the lithic acid. He also observed that calculi, suspended in solutions of carbonated alkalies, were uniformly influenced by them; they were in part dissolved, and had their whole texture softened; and the action was promoted by raising the temperature. The result of these experiments is highly satisfactory, by pointing out a direct correspondence between the medical operation of these substances and their chemical action: but, as they are in positive opposition to the results of some of the most eminent chemists, we can scarcely give them our full confidence until we see them confirmed by farther trials. Dr. Egan's paper is certainly valuable, but it is written in a diffuse and incorrect style, and might be advantageously compressed into half its present bulk.

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On comparative Micrometer measures: in a letter from the Rev. D. J. A. Hamilton, *Dean of Cloyne, to the Rev. J. Brinkley.*—In order to ascertain the comparative correctness of three micrometers, (since in certain cases the sextant may be made to act

the part of a micrometer,) the Astronomer of Armagh made several observations with a wire micrometer, a divided object-micrometer, both made by Dollond, and a ten-inch sextant made (according to the words of Dr. H.) in a very capital style indeed, by Mr. Troughton. The object measured was the sun's diameter, and the measures of each instrument are put down together with the sun's diameter for the day of the observation, taken from the Nautical Almanack: but Dr. H. has drawn no conclusion from the results of his observations. The sextant, in several of the cases, is exceedingly accurate. Perhaps no instrument is so well fitted for measuring the sun's diameter as the sextant of France, that is, Borda's repeating circle: which, enabling us to repeat the observation at pleasure, has, especially in cases like that of which we are speaking, viz. the measurement of the sun's diameter, a great advantage over our sextants. M. Delambre has used this instrument, as being the best adapted to the purpose, when it is necessary to determine the sun's diameter at the Apogee.

When mentioning certain observations made on June 19th, Dr. Hamilton speaks of the sun's apogean diameter: but he does not surely mean that the sun was in its apogee at that time. The determination of the apogean diameter is an operation of the greatest nicety and importance; and if Dr. H. will consult foreign works, he will find that M. Delambre has taken considerable pains to ascertain it, in order to correct an important element in the solar theory.

Observations on the Metallic Composition for the Specula of Reflecting Telescopes, and the manner of casting them: also a method of communicating to them any particular conoidal figure: with an attempt to explain, on scientific principles, the grounds of each process: and occasional Remarks on the construction of Telescopes. By the Rev. James Little.—The author of this memoir, who has been practically employed in casting, and in working up to their proper forms, the specula of reflecting telescopes, begins with a description of component materials of specula, and of the several precautions and artifices used in casting them: he next proceeds to a more arduous part; the means by which such and such forms may be imparted to specula, and the causes from which, in many cases, contrary to expectation, some irregular figure is given to the speculum in the act of polishing. The fact is, that in polishing a speculum with a spherical polisher, an abberration is caused in the speculum from the spherical figure. This abberration Mr. L. attributes, with too much formality and prolixity, perhaps, to the substance (pitch) with which the polisher is usually covered; and which, although

its parts suffer the same pressure in a direction perpendicular to the surface polished, yet resists differently. For instance, if the whole of the polisher be covered with pitch, at the extreme annulus the pitch will be able to expand itself from the centre: the part nearest to the centre will expand with the greatest difficulty; and consequently, in polishing a speculum, the central part of it must, from this cause, be worn away too much, or the spherical form must be changed.

'For these inconveniences (says the author,) however, arising from the unequal friction of the polisher, there are the following easy and adequate remedies; which will, in the sequel, be more fully explained, and applied as in practice, to effect the degree of curvature, or any correction of the same, which may be requisite.

'First. Since the curvature of the mirror ought to be gradually reduced towards its edges, which can only be effected by an increase of friction in the corresponding part of the polisher; and that this latter effect is to be produced in any part of it, by enlarging the surrounding coat of pitch: it follows, that, for this purpose, the breadth of the polisher must be enlarged above that of the mirror; and this in the same degree, as the curvature of the mirror is to be diminished: so that the polisher is to be of greatest breadth, for a mirror of an hyperbolic, and least, for one of a spherical figure. This, however, is to be done, under the limitations hereafter mentioned.

'Secondly. To preserve the regular gradation of curvature towards the middle of the mirror, the uncoated space, at the centre of the polisher, should be contracted to a certain limit, which will be defined; though, for the reasons above mentioned, it can never be filled up altogether.

'Thirdly. Where the resistance and friction of the pitch, in any tract on the face of the polisher, is computed as above, or found in effect, to be too great; it may be lessened and regulated, in any degree, by cutting, out of that part of its surface, some of the pitch, at proper intervals, in narrow channels or furrows: the number and depth of which ought to be proportioned to their distance from the edges of the coat of pitch directly, and to the reduction of curvature, proper to the corresponding parts of the mirror inversely, and should be in a ratio compounded of both; for, by these cavities, the continuity of the pitch being dissolved, its resistance, depending thereon, may be modified at pleasure.

'In this manner may the polisher be so disposed, as to communicate a correct figure to large mirrors, and even to those of smallest size. Now, whatever success may have attended the efforts of other persons, in communicating a proper figure to the *great* speculum, (especially Mr. Short, whom I have manifold reasons for believing to have been among the most eminent opticians, as well as artists, that have laboured in the improvement of this instrument;) I have not heard, that any method has been proposed, of communicating, to the *little* mirror of the Gregorian telescope, any other than a spherical

form, which yet may in this manner be done. And it must, in this telescope, be a thing most desirable to accomplish; especially when its size and aperture are so great, that it would be difficult to impress, on the extensive surface of its great mirror, (merely by the small alteration of figure, which could be produced, in the delicate operation of polishing,) the degree of change, from its prior state of spherical curvature, which would be requisite; since the defect of form, in this mirror, may, in these cases, (as will be shewn,) be easily compensated, in the figuration of the little mirror. For the greater size of this latter, in such instances, will render it capable of more steady handling and motion, and more equal pressure; and so more manageable, and susceptible of a correct figure, in proportion. as the encreased magnitude of the great mirror renders it unmanageable: which is, plainly, a great advantage, in the fabrication of this telescope; whose mirrors will thus, in the cases where it is most especially necessary and desirable, admit mutual correction and compensation for each other's defects.'

As far as we are able to ascertain, no certain rule is laid down by the author for making the speculum into any specific shape: cautions and artifices are proposed, by which either an elliptical or a parabolic form may be communicated: but much must depend on the judgment and on the nicety of the hand of the artist.

It is not a little remarkable, among the extraordinary performances of Sir Isaac Newton, that this great man first introduced the method (which is now followed) of polishing metallic specula by means of pitch. The high polish, which modern practice has given to specula, is attributed by Mr. Little to the use of the colcothar of green vitriol; and his method of preparing it for use may not be unacceptable to some of our readers:

'Considering that the vitriol, distilled in close vessels, might probably contract the grittiness in its calx, from an union of some of its component parts, or principles, with the water contained in the vitriol, (which is the metallic salt of iron,) and that this might prevent its perfect calcination; I thought it best to perform the distillation in the open air, and to begin with exhaling the water. Accordingly, I commenced with slowly roasting the vitriol or copperas, broken into grains as small as shot, by holding it over the fire, on a fire-shovel, till the moisture in it appeared to be dried away. I then put it into a crucible, and kept it uncovered, in a clear fire, till it had been some time red hot;* by which, the spirit or oil of the vitriol was distilled from it, and the calx or colcothar remained, of a brown-

'*I suppose that the fire ought not to be too high, or too long continued, in this process, lest it should convert the calx of the iron into glassy scoria. Experiments will determine the due regulation of the heat, so as to ensure success to the operation in every instance. The heat ought to be so great, as to give the colcothar, not a brown, but a red colour.'

ish red colour, and of a perfectly equal texture, entirely free from hard or gritty particles: and it was easily levigated, when moistened with water, on a piece of looking glass-plate, by a piece of the like glass having a handle of brass cemented to it. This furnished a very fine and impalpable powder, capable of communicating to the specula, or lenses, the most exquisite polish and lustre.*'

In page 180, the author seems inclined to controvert an opinion of Huygens respecting an indistinctness of vision, when the breadth of a pencil of rays does not come up to a certain limit; which indistinctness is attributed by Huygens to the conformation of the eye:

'He (Huygens) observes, that if the latitude or breadth of the pencils, at the pupil of the eye, be very small, (so as not to exceed, if I remember right, the sixtieth part of an inch,) the vision, by the telescope or microscope, will be indistinct; so that, unless the pencils be of greater breadth than this space, at the place of the eye, the instrument will be defective: and he attributes this to something in the natural conformation, or in the humours of the eye; which, consequently, will admit of no remedy. On this may I presume to observe, that the latitude of the pencil, as it enters the eye, is the same as that with which it falls on the last eye glass; and, that the effect of it, which Mr. Huygens attributes to the eye, may, therefore, as naturally, be attributed to the eye-glass, as to the eye; especially when an anatomical dissection of it will demonstrate, that the perfect transparency of its humours, and exquisite polish of its cornea, or outer coat, (not to talk of its achromatic property,) far exceed, in this optic instrument of the Deity, any thing that can be manufactured by man. In fact, the polish given to the eye-glass, and the transparency of the glass itself, is always imperfect; and many points in its surface, which ought to serve for the regular transmission of light, will be obstructed by its roughness and opacity; so that, if the pencils occupy but a very little space on the lens, no points of fair transmission may there remain; and the few rays that pass through, may be so distorted, by irregular refraction, and inflection, in the glass, and in the eye hole, that the vision must be indistinct. And this was the more likely to happen, in Huygens's time; because, neither the fine polishing powder of colcothar of vitriol, was then in use; (and Mr. Huygens used nothing but tripoli;) nor was the method of polishing, by the help of pitch, divulged by Sir Isaac Newton. If this conjecture be right, the remedy is, to use both these helps, in communicating an exquisite polish to the eye-glasses; especially the smaller one, where the breadth of the pencils is reduced, in the same proportion as its radius, or as the increase of its magnifying power: and, also, to avoid using flint glass for this purpose; as it is found to be the least transparent of any, as well as most dispersive.'

'* The same powder, spread on leather, would give the smoothest edge to razors and lancets, &c.'

Spherical reflectors, it is known, do not reflect parallel rays to the same point: the ray remote from the axis, when reflected and produced, cuts the axis in a point nearer to the reflector than a ray falling nearer to the axis: this the author mentions in page 170, and he adds, 'The rays that fall on the outer extremity of it, will converge to a different point, nearest to the mirror: and the rays, which are incident on the several concentrical annuli, indefinitely narrow, of which the face of the mirror is composed, will have an indefinite number of points of convergence; each annulus its own point, and all lying in a series, in the axis of the pencil, between the points, or foci, of the extreme, and of the innermost annulus.' Now we do not exactly understand the expression 'lying in a series in the axis of the pencil:' for although it be true that the remote rays, when reflected and produced, cut the axis of the speculum in points nearer to the vertex than the less remote rays, yet the foci of these remote rays lie not in the axis. Let r be the radius of the reflector, and let a parallel ray fall on the reflector at a distance from the axis, the distance being the sine of an arc θ to radius r: then, unless we are deceived in our analysis, (made some time ago, and for a different purpose,) the distance from the centre, at which the reflected ray cuts the axis, is $=\frac{r}{2 \cos. \theta}$; and the distance of the focus of two contiguous rays, or of rays indefinitely near to each other, incident at the same distance from the axis, is $=\frac{r \cos. \theta}{2}$; the distance of this focus from the point of incidence being measured along the reflected ray, from the point of incidence. Hence it is plain that the focus lies between the point of incidence and the intersection of the reflected ray with the axis.

Those who are practically engaged in manufacturing speculums will do well to consult Mr. Little's paper. He seems to have paid great attention to the subject of it: but he communicates his notions with too much diffuseness and superfluous parade; and he might have compressed the matter of his memoir into considerably less compass. Science and truth are dear to us, but time also is precious. The recollection of duties still to be performed, and of future labours perpetually accumulating, goads us and pushes us on; and among the qualities requisite for a critical reviewer, not the most unimportant is *dispatch*.

On Space and Duration. By Richard Kirwan, *Esq. L. L. D. F. R. S. and P. R. I. A.*—If a person of good understanding, and of considerable observation and reflection, but with a mind not perplexed by metaphysic lore, were asked, *what space was*, he

he might probably hesitate, and would take time for consideration. Might he not, without incurring the charge of shameful ignorance or stupidity, ask of the inquirer what his question meant? For is there any thing real, and independent of convention, that must be always designated by a term such as *space?*—Terms were invented to stand for ideas and combinations of ideas: but the primary signification and real object of them has been frequently forgotten and misunderstood. In the history of controversy, abstract terms have played great parts: something real, of a peculiar nature, has been supposed to belong to them; and the misunderstood artifices of language have been invested with physical properties and moral energies.

That men of great attainments and talents have miserably tortured and harassed their minds, in the invention of subtleties, the present paper affords some proof. Before we are introduced to the truth, Mr. K. leads us through some of the tracts of error; and he gives in a summary way the opinions of Leibnitz, Clarke, Butler, Law, and Gregory Sharpe. We shall be excused if we do not lay these opinions before our readers; and if we refer to the memoir, or to the original works, those who wish to be informed of them. Mr. K.'s definition of space may, however, be here stated:

'We may now state the true notion of space; which is so obvious, that it is surprizing it should have escaped the notice of these profound metaphysicians.

'Space is nothing more or less, than the relation of two, or more, distant bodies to each other, or of the distant parts of the same body to each other.

'All relations are merely mental, but the objects related are real. The foundation of this relation is the standard extension; or the number of such extensions, as inches, feet, miles, &c, as we find or conceive necesssry, to reach from one body to the other. Thus, all that can, with truth, be affirmed of space, may clearly be conceived.

'Its primary notion is not the capacity of receiving bodies; this is merely a consequence, inferred from distance: in any other point of view, this capacity is merely fictitious. Otherwise, before any body was created, a capacity for receiving bodies existed; that is, when nothing whatsoever existed. As well might it be said, that a capacity of receiving spirits existed, before any spirit was created. From what principle this capacity is inferred, will presently be seen.

'The notion of *distance* is originally acquired through the sense of feeling. By the repetition of tactile sensations, from one part of the body to another, we gain the notion of *extension;* which consists in nothing else, than in the number and continuity of tactile sensations, either perceived or conceived to be perceptible, betwixt two or more objects. The difference between the first and last of these sensations

tions is what is called *distance.* Neither the knowledge of distance, nor, consequently, that of extension, is originally gained by the sight, but gradually learned, by experience of the connexion betwixt distant objects, previously known by tact and visual appearances, and the motion and feelings of the eye itself; as Dr. Berkley has clearly shewn, in his admirable Essay on Vision, and has been amply proved, by the subsequent experiments of Dr. Cheselden.* From this connexion it happens, that the different visible appearances. of near and distant bodies, constantly suggest the idea of extension, as subsisting between them, even when a perfect vacuum is supposed: but this suggestion not being, in that case, founded in reality, is a mere imagination. It is this imagination that so far imposed on Dr. Clarke and others, as to persuade them to think there is *something*, where, in fact, there is nothing: an imagination which, arising from an early association, cannot be got rid of, as Clarke and his correspondent allowed; though, by an accurate investigation, it is proved to be a deception.

'When bodies are distant from each other, there is nothing to prevent another body from being placed between them, if none be already so placed. This denial of any obstacle is what is called *capacity:* it is nothing positive, but merely a possibility, inferred from uncontinuous distance.

'Still, it will be said, that there is an interval between distant bodies, otherwise they could not be distant; and this interval may be measured, and therefore it is extended. Now, this interval is what is called *space:* and, consequently, space is something real and extended.

'To this argument, which comprehends every thing that can be said, in favour of the reality of space, I answer, that this interval is, in nothing real, different from distance: and this latter, indeed, is measurable, by means of a solid line, reaching from one of the distant bodies to the other, and consequently extended. To such a line measures may be applied: but, without conceiving such a line, the measures would be applied to nothing, which is an evident absurdity.'

The remaining part of the paper is occupied with an acute examination of and criticism on the opinions mentioned in the beginning.

To the essay on space, succeeds a discussion on duration; a short one, indeed, but not destitute of several just remarks. After having explained in what cases and for what causes the apparent duration of time differs from the real, and after having settled the notion of eternity, Mr. K. says,

'The only important point, that now remains to be considered, is, whether any created being could have been eternal; as some imagine the universe, or at least some part of it, to have been? To me it

'* Some of the most perspicacious of the scholastics, much despised as they are, reasoned in the same manner. Mastrius Log. 329.'

appears

appears sufficiently clear, that creation, and eternity, exclude each other. Creation implies, at least, an instant, in which the created being did not exist; otherwise existence could not have been bestowed upon it: it must, therefore, have had a beginning; whereas eternity excludes a beginning.

'In answer to this, it has been said, that, if the sun were eternal, its light would also be eternal, though produced by it. But it is easy to see, that if the sun were eternal, its light would indeed be eternal: because the sun is essentially lucid; for without light it would not be a sun. But it does not follow that the light was produced by it, but rather that both were co-existent; the one being included in the notion of the other. This cannot be said of the notion of the Supreme Being, and any creature; for he may well be conceived to exist, without creating any being whatsoever.'

from p. 291.
R.W.

Mr. Kirwan has also furnished three other papers, containing Synoptical Views of the State of the Weather at Dublin, in the years 1802, 3, and 4.

Polite Literature.

'*Essay on the Question*, '*Are the Origin and Progress of the Polite Arts, in any Country, connected with, and depending on, the political State of that Country?*' *By* William Preston, *Esquire*, M. R. I. A.—The discussion of this interesting and important question could not have fallen into better hands than those of Mr. Preston; nor have been conducted with greater method and ingenuity, with more of the spirit of research, and with more of the accuracy of philosophic investigation, than he has displayed. If his doctrine be not new, it is completely illustrated and irresistibly enforced; so that it is impossible to peruse this dissertation without perceiving on the one hand the infinite value of freedom, as the fostering parent of all the noble energies of the mind, and on the other, the baleful effects of despotism on the whole region of intellect and taste.

In maintaining the affirmative of the question, Mr. P. considers first what is meant by the expression *political state*, and what necessary influence certain forms of government, and other political circumstances, have on the *fine arts*; secondly, he explains how certain great historical events, by changing the political relations of countries, and affecting the condition of society, have, at the same time, influenced the state of those arts; and, lastly, he adduces a few striking facts from the history of the arts themselves.

By the *political state of the country*, Mr. P. understands not only its particular form of government, and the degree of civil liberty which it enjoys, but also those circumstances which influence the well-being, the feelings, and the character of a nation; such as extent of territory, commerce, and foreign relations.

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Since the *fine arts* originate in the exertions of human talents to augment the comforts and enjoyments of life, it is very evident that they must flourish most, and be carried to the greatest perfection, in those regions in which human society is the most advanced and perfect.

'Man (observes Mr. P.) will not apply much to the gratification of artificial wants, while he is besieged by those which are natural and real. He will not pursue, or even understand, the refined luxuries and gratifications of the mind, while he is sunk, and engrossed by those which are merely sensual. He cannot cultivate the *fine arts* to the best effect, unless, previously, his faculties are fully cultivated. They cannot be cultivated, but by a good education, of precept and example; therefore they cannot be duly cultivated, unless the form of government is good: that is to say, free. Or, supposing these faculties fully cultivated, man cannot exercise them, with the greatest advantage and proficiency, if this exercise of them is interrupted by fear, and restrained and fettered by the constant influence of a tyrannical and jealous government. Thus it will be seen, that, of necessity, the progress and relative prosperity, or decline of the *fine arts*, must be very much connected with the prevalence of particular forms of government.'

The whole current of history, and a comparison of the state of society in free countries and under despotic influence, will demonstrate that the progress of the *fine arts* has uniformly attended in the train of liberty. Mr. P. instances the condition of the people in Turkey as a proof of the effects of despotism:

'The gloomy depressed spirits of the people dispose them to a stupified indolence, a melancholy chearless course of sensuality, and of luxury; not unlike the stupified state of the patient *ox*, in a fat pasture, insensible of the weight of servitude, insensible of the uncertainty of his existence. All their few enjoyments are merely those of sense; a sense, blunted and imbruted by the torpid state of the mind. The fumes of opium and tobacco, the laziness and languor of a haram, bound the gratifications of the most splendid slaves. Poetry, music, sculpture, architecture, painting, receive no encouragement, at least no judicious encouragement, tending to their perfection, from the uncultivated minds, and degraded natures, of a race deprest by tyranny.'

To this debased state of humanity is opposed a view of society under a republican form of government. It is justly observed that

'In a democracy, and in a despotism, there is an equality; but these equalities are of different kinds. In the democracy, it is equality of rule: under a despotism, it is equality of servitude and submission. In the democracy, it is equality of rights and privileges: in the despotism, it is equality of weakness and degradation. In a democracy, the people are identified with the government: in a despotism, the government is wholly distinct and separate from the people, and seems to have different feelings. In a democracy the people

are all in all: we are perpetually told of the majesty of the people. In a despotism the people are nothing. A democratic government is ever studious of public magnificence: her rewards are, generally, the productions of the *fine arts*, orations, elegies, pictures, statues, triumphal arches, and monuments. It is unnecessary to mention, how favourable this must have been to poetry, oratory, sculpture and architecture; indeed it is obvious, that the popular assemblies were the nursing parents of poetry and eloquence.'

If it should be objected that the *fine arts* flourished under the reign of Augustus, the reply is obvious, that 'though it was arbitrary in fact, it was not so in appearance.' In short, the animating spirit of liberty still operated with vigour.—If it be farther remarked, as subversive of his principle, that the *fine arts* flourished under Louis XIV., Mr. P. will tell us that 'the French government departed from the principles and maxims of policy, in the encouragement which it gave to the arts, and that it thus prepared the way for its own downfall.'

Having displayed the lofty character of men in a free state, the author proceeds to consider the operation of aristocracies and monarchies; and after having contrasted the latter with republics in their respective patronage of the *fine arts*, he decides in favour of mixed monarchies:

'It seems, (says he) then, that, if all other circumstances are equal, a mixed monarchy should be favourable to more branches of the *fine arts*, and produce greater perfection in them, than any other form of government; since it will unite the elevation of mind of the republic, with the pleasurable disposition, the varied characters, and free expense of the monarchy. We have seen, that a monarchy is favourable to the comic and satyric poet. Eloquence also flourishes in mixed monarchies, where deliberation is admitted: and assemblies, discussing the political interests of the state, though not absolutely popular, are sufficiently large to give the popular form, to afford a theatre for the display of oratory, and incitements to excel, that may call out exertion, by a numerous audience, and the idea of a public exhibition. There was no eloquence in the Roman senate, after the accession of the emperor. Yet, even in the parliament of Paris, bold and sublime strains of energetic elocution were not unusual; as when a member fell on his knees, and invoked the spirit of St. Lewis. The English senate is a great school of oratory, a grand theatre for the exhibition of eloquence: the subjects of debate are so important: the persons who engage in them, are selected from such various classes of society; the deliberations are so free and public!

'The English government being a mixture of various forms, it should be most favourable to the progress of the *fine arts;* as comprizing, in itself, all that is most favourable in each, to their advancement. It has popular assemblies, to promote, nay, to render necessary, the study and advancement of eloquence. There is so much of the democratic form, and the people, on the principle of representation, have such a share in the government, such an importance

tance in the state, and are impressed with such a sense of their own dignity, that it produces an independent spirit, and an elevation of mind; while the splendor of an imperial court diffuses the love of pleasure, and the opulence of the merchant joins with the pomp and expense of a wealthy nobility, to supply an ample encouragement to all the arts, that minister to luxury, pleasure and magnificence.'

Hence it should follow that the arts obtain the noblest encouragement, and are in the highest state of perfection, among us: yet our artists complain of the want of patronage, and of the decline of taste. It is a fact, however, that the arts have made a considerable progress in this country.

With Montesquieu, Mr. Preston insists on the influence of climate over the arts; and he attributes the pre-eminence which the Greeks once obtained, in part to this cause. He is of opinion that they might still recover their antient fame, if their natural endowments and talents, operating in a most happy climate, were seconded by the enjoyment of freedom: but we are not sure that this would be the case. A combination of powerful causes operated in raising the Greeks, at a particular period of their history, to a superiority in the arts, which perhaps will never again occur. Their religion and their public games were of a nature that was calculated to excite energy and enthusiasm, and to raise the imitative arts to the most elevated point of excellence. The pure simple image-proscribing religion of Christianity was not more unpropitious to those trades which manufactured divinities and the shrines of divinities, (of which Demetrius at Ephesus was aware), than idolatry was favourable to them. When religion is designed to address itself chiefly if not entirely to the senses, the artist must be in request. The religion of Greece was as much a part of its political state, as popery is a part of the political state of modern Italy; and in both cases the statuary and the painter were stimulated to perfection, by the prevailing superstitions of their respective countries. The primitive church was not a patroness of the arts; and it was not (as Mr. P. says) till the church grew wealthy, and suffered political considerations to mingle with the concerns of faith, that it sought to captivate the imagination by a powerful appeal to the senses; being tricked out in all the beauty of holiness, with gorgeous vestments, stately temples, statues, pictures, sculptures, and solemn processions.

In tracing the history of Europe from the fall of the Roman empire to the present times, Mr. P. makes many judicious observations. So deeply degenerated and sunken were the human race in the latter ages of the Greek empire, that he regards the irruption of the barbarians which exterminated them as a beneficial chastisement on the whole, and as less destructive to society

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and the arts than is generally supposed. 'What happened (says he) after the destruction of the Roman empire, illustrates fully the wise order of guiding Providence. Out of this state of chaos arose not a cure, but a palliative, the feudal system; the existence of which is the most signal fact in history.' In this system originated the romantic spirit and institutions of chivalry, which, combined with religion, led to the crusades; expeditions which, however unfortunate as to their avowed object, powerfully contributed to the dawn of science and of the arts in Europe. From the time of William the Conqueror, when Christendom was the most deeply involved in ignorance, the condition of humanity began to improve in Europe. A chain of circumstances called forth the energetic powers of the mind. The warrior patronized the bard; religion required the aid of poetry, music, and architecture; and the study of these arts gradually expanded the mind.—We need not descend to the subsequent history.

Among the facts illustrative of his argument, Mr. P. reckons our having no peculiar strains of national melody, like the Scotch, Welch, Irish, and Swiss; and our surpassing the antients in comedy, though we fall short of them in tragedy. Without entering into these points, we may be allowed to remark that he has amply demonstrated his proposition, and that his essay is highly creditable to him as a polite scholar.

On the primeval Language of Mankind. By Richard Kirwan, *Esq. L.L.D. P.R.I.A. &c. &c. &c.*—No subject has been more fertile of speculations than the origin of language; and on few, perhaps, can less satisfaction be obtained. Man, endowed with the organs of speech and of hearing, was as naturally formed for language, as by his legs he was formed for walking; and to adduce the savage of Aveyron in proof of the contrary, or to derive the origin of language from inspiration, appears to us in the highest degree unphilosophical. Mr. Kirwan, however, is of a different opinion; and his hypothesis is curious. He asserts that language was imparted to our first parents by the great author of their existence: but we no more perceive the necessity of this communication, than that they should have been instructed by their Maker in agriculture, metallurgy, and architecture; all of which, says Mr. K. were invented in the life of Adam. By the discovery of the first of these arts, it is supposed that the primeval race were led to the knowlege of the vine; with the produce of which 'Cain (it is added) must have been drunk when he killed his brother.' Thus, at last, Cain has found an apologist.

Mr. Kirwan endeavours, on the evidence of the astronomical tables of the Bramins, to prove that science, and of course language, (without which it could not be communicated,) attained

tained a high degree of perfection before the Flood. He also adduces the length of time during which the primary language had been spoken, (viz. 1300, or more probably 2000 years,) and the longevity of those who spoke it, as reasons for supposing that it acquired a much greater share of excellence than was displayed by any subsequent language. This idea being different from that which generally prevails on this subject, the author is led to a novel conclusion. To that language which is most perfect, he ascribes the greatest antiquity; on which ground he rejects the Hebrew, the Egyptian, and the Chinese, claiming this honour for the Greek. Mr. K. devotes much learning to the support of his hypothesis: but his historical deductions are unsatisfactory; not to remark that his doctrine respecting language is the reverse of that which is manifest in the history of the arts and sciences. How lame is the concluding attempt to prove that the Greek was the primeval language!

'The etymology of antediluvian names is as easily found in the Greek, as either in the Hebrew, Syriac, or Arabic: or even more easily. Thus, *Adam* is derived from Αττα, *pater*; *Eve*, (or rather Cheva, as Dathe has it,) from Εχευα, *peperi*; *Cain*, from Καινος, *novus*, being a new man; *Abel*, from Αβαλε, alas; *Seth*, from Ζητεω, *quæro*, being sought for, in the room of Abel; *Noah*, from Ναυς, a ship. Tubal Cain I omit; as this name was given to a remote descendant of Cain, long after his banishment; and, consequently, when the primitive tongue was probably altered. *Babel*, from Βαλβις, a starting post; as it was from thence all mankind set out, to settle in different countries. The Hebrew, which is said to contain the roots of many languages, did nothing more, than strip some primeval words of their terminations, and thus disfigured them.'

The primeval language is probably lost: but it is more likely that the Hebrew, Chaldean, Syriac, &c. being Asiatic languages, were branches from it, than the Greek. Mr. K. objects to the Hebrew that, in the comparison of adjectives, the superlative is formed in an inartificial and infantine manner, by a mere repetition of the positive: but is this mode more inartificial, or more infantine, than that in which the perfect tense in Greek is constructed out of the present by its reduplication? How the Greeks attained to a pre-eminence in language, it is perhaps more difficult to explain than to trace the steps to their superiority in the Arts; but this ignorance would not induce us to suppose that her language any more than her architecture was primeval.

Antiquities.

On the Origin of Romantic Fabling in Ireland. *By* Joseph Cooper Walker, *M. R. I. A. &c. &c.* — Mr. Walker is of opinion that the romances of the Irish are of Oriental extraction,

tion, and the instances which he adduces seem to render it highly probable.

We have intimated that compression has not been sufficiently studied in the composition of some of the papers in this volume: but on the whole its contents are interesting, and honorable to the several authors as men of taste and of philosophical inquiry.

from p. 299. Moy. See also p. 291.

ART. XII. *Sermons for the Use of Colleges, Schools, and Families.* By John Napleton, D. D. Chancellor of the Diocese, and Canon Residentiary, of the Cathedral Church of Hereford. Vol. II. 8vo. pp. 382. 7s. 6d. Boards. Sael.

THE twenty discourses here presented to us display some strength of language and reasoning, and will rather augment than diminish the reputation of the author, who is already known by several publications. Our perusal of them enables us to pronounce that they are well calculated to instruct and improve attentive readers; and if passages should occasionally present themselves which are too much laboured, and rise above the apprehensions of the generality of family audiences and schools, let it be remembered that Dr. Napleton writes also for universities.

Of these sermons, the first and second have an intended connection; the former, on *setting God before us*, the other on *not caring for religion*; and it will not be easy for a man, how much soever he may wish it, to avoid the conviction which they are calculated to produce. They are followed by two others on Faith; in the second of which, the preacher is naturally led by his text, (Rom. x. 10.) to speak of the occasions which may arise for Christians to *profess their faith*, in the social intercourse of life, and proceeds as follows:

'Religious conversation does not indeed occur so often as might be expected, among those who are proceeding in the same journey, guided by the same light, tending unavoidably to the same periods, to death, to judgment, to immortality. The impiety of some, the hypocrisy of others, the different opinions of many, have brought it to pass, that the hopes and fears of eternity, though the first and last great object of a wise man's thought, are not the most usual topic of his conversation. When and how these high subjects should be introduced or treated, must be left to private judgment and discretion, and decided according to circumstances and occasions. Our Saviour has given us two sentences, which, though referring to a particular season, may be taken as general rules. On the one part, "give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you:" On the other, "whosoever shall deny me before

men, him will I also deny before my Father which is in heaven." The application is easy: I observe only, that, I fear the caution in the former passage is too much attended to, and the threatening in the latter too little. In obedience to both together, a wise and good Christian will speak more or less, as he shall judge most conducive to the promotion of true religion, and to the discouragement of infidelity and wickedness. But this he will think his indispensable duty, in all companies and on all occasions, to appear what he is, *a believer in the christian revelation, and a friend to christian morality in all it's branches.*'

Towards the conclusion, we meet with these farther remarks:

'Faith is a part of morality; "this is the work of God," a work which he requires, "that ye believe" in him, and "in whomsoever he hath sent:" it is a debt of homage to his perfections and sovereignty. However, obedience, although it does not supersede the necessity, the virtue, or the benefits of faith, is the genuine effect of it. "He is surely wrong, whose life is not in the right." Every act, therefore, of Christian duty is, in its degree and proportion a profession of our faith. When we forgive an injury and bless them that hate us, we shew that we are the disciples of him who prayed for his murderers. When we study to soften the temporal miseries of mankind, and promote their eternal welfare, we declare that we are followers of him, who went about doing good, healing the sick, and preaching the gospel to the poor,' &c. &c.

A sermon on *miracles*, together with two on *prophesy* which immediately succeed, merit greater attention than we can afford to allow; and a similar account may be given of those which next appear, on "the uses of the Law," understanding by the Law, 'the whole revelation of Moses and the prophets.' Other subjects of the volume are, *The great exemplar*, 1. Peter ii. 21. *The Sabbath; Religious knowledge and practice; Exemplary conduct; Temporal happiness; Sickness*, or we should rather say, affliction in general; *Resurrection of Christ; The Divine nature hidden; Christian mourning; Approach towards perfection; Consolation.* We here insert a passage or two from the sermon on Miracles:

'How far it may have pleased God by occasional interpositions of his power among Heathen nations to awaken and keep up a sense of his controlling providence; how far he may have promoted the ends of his government by permitting evil spirits to punish their deluded worshippers: it is not necessary to inquire. But one thing deserves to be remarked that there is no chain of wonders and events supernatural recorded in Pagan history, as the proof of any system of religion; so that if any of them be real, they carry no contradiction to that series of authentic miracles which establishes the revelations of Moses and Christ. In this point, as in every other, the Jewish religion and the Christian manifest their heavenly origin; distinguished

guished by a mark, which cannot be mistaken, from every folly or fraud of men from the whole tribe of ancient Heathen superstitions, and from the compilations and inventions of Mahomet. It has been pretended indeed, of a Roman emperor, that he performed a supernatural cure;* but he proposed no new religion. Mahomet set up a new religion but worked no miracle. Thus it has pleased God so to order the events and records of past ages that no sincere inquirer after true religion will be distracted in his choice by doubtful and suspicious miracles. Whatever credit may be due to any account of prodigies reported in heathen antiquity, it shews the universal opinion of mankind that miracles are a part of the divine administration: that Providence governs the world, generally, by stated laws; sometimes, by special interpositions and variations.'—

'It appears then that the only reasonable and probable way by which a revelation may be made to any one age is by a Prophet or Teacher, proving by miracles his divine commission: and that the only reasonable and probable way by which the revelation may be published to succeeding ages, is the testimony of the age to which it was made. The most effectual way of conveying this testimony is the written declaration of the Prophet himself, or of those who heard him, or conversed with his hearers. And if this written declaration be acknowledged and authenticated in the age of the writer, and handed down faithfully to posterity, with every usual attestation of human evidence, and especially, if it be confirmed, moreover, by the fulfilling of prophecies, precedent to it, or contained in it, we have every proof of a revelation which the honour of the divine government, the nature of revelation, and the condition of our mortal state, can possibly admit. This is precisely the state of the Gospel of Christ at this day. We have embraced it, therefore, as a revelation from heaven. We do, I trust, give reverent attention to the truths which it teaches, and to the duties which it prescribes. We shall then with humble confidence look up to its promises. We shall be wise, and good, and happy, now, and to all eternity!'

We have been obliged, as the reader will perceive, to omit some part of the above passage in our extract: but we hope that we have not thus weakened the author's reasoning, nor rendered it obscure. We give it as a sample of Dr. N.'s opinions and argumentation, and leave it without comment. **Hi.**

ART. XIII. *The Botanist's Guide through England and Wales.* By Dawson Turner, F.R.S. A.S. & L.S., Member of the *Imp. Acad. Naturæ Curiosorum*, and Honorary Member of the Dublin Society, &c. &c.; and Lewis Weston Dillwyn, F.R.S. & L.S. 2 Vols. 8vo. pp. 824. 14s. Boards. Phillips and Fardon. 1805.

IT is necessary to apprize our readers that the object of this publication is to point out the different places of growth,

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'* Suetonii Vespasianus VII. 5. Taciti Histor. IV. 81.'

affected by the more uncommon plants which are reckoned indigenous to England and Wales; an object which is rather vaguely expressed by the title.—With respect to the *utility* of such a design, we should imagine that but one opinion can exist; for it is almost superfluous to remark that the quantity of time, which is often consumed in searching for a single species, is one of the most serious evils attendant on the pursuits of the botanist; that the latter, in the course of his rambles, frequently passes rarities unobserved, from the want of a proper directory; and that the multiplication and extension of accurate provincial catalogues can alone reduce the number of such disappointments.

When, however, we seriously contemplate the *execution* of an undertaking like the present, we find that it is attended with many and formidable difficulties. In general and partial Floras, we may trace the rudiments of more minute and comprehensive enumerations: but a list, which should nearly exhaust the native abodes of even the rare plants in a wide range of country, can be furnished only by divisions and subdivisions of observation, which, we may boldly venture to affirm, are incompatible with the present state of botanical science. To analyze, with precision, the vegetable productions of a single parish, is the work of a man's life; and yet, from the patient surveys of the smaller sections, must ultimately result every authentic series of indications which comprizes a whole country. From the collection of various topographical reports, prepared by skilful and active residents, the claims of each article for admission into a work which proceeds on selection must be finally adjusted; and we are far, very far, from having accumulated the requisite details. A *complete* muster-roll, then, of our *plantæ rariores*, and of their different stations, is more to be wished than expected: but even to commence such a register is to gain an important step, since many individuals, who may avail themselves of their local opportunities, may cheerfully contribute corrections and additions, though they would have shrunk from the task of the original compilation.

To Mr. Dillwyn we are exclusively indebted for the origin of the present attempt. As that gentleman was accustomed to note the places in which he expected to find particular plants in the course of his varied journeys, his catalogue gradually assumed such a degree of extension, that he was induced by the persuasion of his friends, and by Mr. Turner's able assistance, to have it moulded into the form of a general directory. On the botanical qualifications of the joint compilers it would be superfluous to enlarge, since both are advantageously known by their previous writings. The only merit which they claim

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is that of having faithfully copied and properly arranged the materials which lay before them; aware, at the same time, of the embarrassments with which even this humble species of labour is accompanied.

'We have found it impossible,' they observe, 'to avoid mistakes respecting the names of places, the orthography of which is in many instances so little settled, that they have frequently been differently written by our different correspondents; nor have we known where to apply for an infallible standard, the most perfect Index Villaris having afforded us comparatively but trifling assistance. We have therefore in this, as well as in almost every other instance, endeavoured strictly to confine ourselves to the task of copyists, and have scarcely ever ventured intentionally to deviate from the examples we have received, even though they have involved the necessity of spelling in more than one manner names which we had reason to believe were intended to be the same. A second, and considerable source of error, lies in the places of growth being sometimes so loosely defined, that it has not been in our power to determine with certainty to what division of our work a plant really belonged: this has been particularly the case, when, as often occurs, it is simply stated that the plant in question grows in the neighbourhood of some Town, which is situated perhaps on the borders of two or more Counties. From a somewhat similar cause we fear we may have been led to introduce *habitats* as distinct, which, though they are really the same, have been described to us in words somewhat different. In such circumstances, even when we apprehended this to be the case, we have still considered it a lesser evil to subject ourselves to the charge of useless repetition, than to incur any hazard of depriving our readers of information, which might possibly prove serviceable; and it must be sufficiently evident that, although we might often have reason to suspect this error, it could but seldom be in our power to ascertain it. These, and other inaccuracies, we flatter ourselves with the hopes of amending should the approbation of the Public ever call upon us for a second edition: in the mean time we shall lose no opportunity of correcting whatever we may ourselves discover to be erroneous, and we earnestly request the assistance of our Botanical friends for the same purpose.'

The plan of the work proceeds on the alphabetical Series of the counties of England and Wales, and on the Linnéan arrangement of the rarer plants in each. Yet, when we begin to scrutinize the principle of selection, we are rather startled at the interpretation which the compilers have assigned to the expression *most uncommon*. 'The rarity of vegetables,' they tell us, 'is evidently a term of comparative import, and there are few British species, which, however abundant in some districts of the kingdom, are not scarce in others.' Their object, therefore, has been 'to avoid, as far as possible, introducing those which, though confined to peculiar situations, are in these situations almost always to be found.' All this we

will readily concede: but, since England and Wales are the avowed geographical boundaries of the work, the rule of rarity should be determined on the scale of the whole surface, and not on that of its municipal parts. Messrs. Turner and Dillwyn, consequently, rather indicate the rare plants of particular districts, than those of the country at large. The publication of their notices has, however, drawn forth into the light those of many respectable individuals, which otherwise might have been concealed from the world. They are likewise intitled to our approbation for such comments as may be reckoned exclusively their own, and which regard either remarkable varieties that have not been duly considered by former botanists, or other miscellaneous matters which appeared to them worthy of peculiar observation. Before we close our report, we may perhaps make room for a few of these annotations.

Mr. Turner, who deems himself solely responsible for the imperfect details relative to the class Cryptogamia, justly reminds us of the present immature state of our knowlege respecting those plants, of the small number of botanists who have studied them with attention, and of the fluctuations in the synonymy; which last have led him, in a few instances, to introduce the same plant in different places, under different names. 'The Fungi it was necessary entirely to omit, for the difficulties and obscurities which prevail in this tribe are even greater than those among the other orders of the same class, and we have besides to lament the total want of that knowledge, which might enable us in any degree to unravel their perplexities.'

In this work, the names of plants have been almost uniformly adopted from the British Flora of Dr. Smith, or Sowerby's English Botany; excepting where the contrary is particularly mentioned, or in the cases of individuals not included in these publications. A few *phænogamous* species, omitted by Dr. Smith, are here inserted for reasons particularly stated; and the maxim has been embraced that 'much less injury can be done to science by admitting twenty, the rights of which are questionable, than by being too scrupulous, and thereby incurring the hazard of excluding one which properly belongs to us.'

We are aware that, from a careful revision of some of our most reputable botanical and topographical writers of old standing, much additional and interesting matter might have been extracted; and the compilers assure us, that they would have gladly availed themselves of the information which lies scattered in such publications, had not their situations, remote from

from the metropolis, denied them the power of obtaining access to the libraries which it contains.

Among the various articles inserted, to which we cannot with propriety apply the epithets *rare* and *uncommon*, are, *Anchusa semper-virens*, *Antirrhinum cymbalaria*, *A. minus*, *Carduus eriophorus*, *Chara hispida*, *Cochlearia officinalis*, *Equisetum sylvaticum*, *Eriophoron polystachion*, *E. vaginatum*, *Gentiana campestris*, *Geum rivale*, *Gnaphalium dioicum*, *Lathyrus sylvestris*, *Polygonum bistorta*, *Ruppia maritima*, *Sanguisorba officinalis*, *Tormentilla reptans*, and *Vaccinium oxycoccos*. Some of the greatest rarities admitted into this collection are *Adiantum capillus Veneris*, *Agrostis littoralis*, *Althæa hirsuta*, *Alyssum incanum*, *Anchusa officinalis*, *Anictangium Lapponicum*, *Anthericum serotinum*, *Artemisia cærulescens*, *Atriplex erecta*, *Bromus trifloros*, *Campanula rapunculoïdes*, *Carex clandestina*, *C. Micheliana*, *C. pauciflora*, *C. tomentosa*, *Chironia littoralis*, *Cistus ledifolius*, *Cucubalus baccifer*, *Cynoglossum omphaloides*, *Dianthus arenarius*, *D. barbatus*, *Draba aizoïdes*, *Elatine hydropiper*, *Elymus geniculatus*, *Euphorbia lathyris*, *E. paralias*, *Funaria Muhlenbergii*, *Gentiana acaulis*, *Hedypnois taraxaci*, *Hieracium prenanthoides*, *H. villosum*, *Hyacinthus racemosus*. *Iris xiphium*, *Knappia agrostidea*, *Ligusticum Scoticum*, *Lychnis viscaria*, *Pæonia corallina*, *Panicum dactylon*, *Poa alpina*, *Polypodium arvonicum*, *Potentilla rupestris*, *Pulmonaria Virginica*, *Ribes spicatum*, *Riccia crystallina*, *Rosa cinnamomea*, *Salix cotinifolia*, *S. Forbyana*, *S. hastata*, *S. hirta*, *S. lanceolata*, *S. prostrata*, *Saxifraga palmata*, *Sisymbrium polyceratium*; *Tetraphis ovata*, *Tortula aristata*, *T. brevifolia*, *Typha minor*, *Vella annua*, *Veronica humifusa*, *Vicia hybrida*, *V. lævigata*, and various mosses, &c. too tedious to enumerate.

With respect to the indications, it happens rather unfortunately, that many of them are expressed in language not sufficiently pointed. The botanical student, for example, who goes in quest of *Milium lendigerum*, in Devonshire, is directed by the Guide to the neighbourhood of Instow: but he may search a considerable time before he stumbles on the precise spot:—*Verbascum lychnitis*, he is told, occurs in hedges, not common, consequently days may pass before he can lay hold of a specimen, or he may miss it altogether;—and if *Exacum filiforme* be the object of his pursuit, his only reference is, *here and there in the County*. The compilers, who uniformly quote their authorities, are not responsible for this want of precision, and are usually much more accurate when they cite from their own observation.

The acuteness and ingenuity, which are displayed in several of the marginal notes, cannot fail to draw the attention of the

curious. We only wish that the composers of the Guide had more frequently indulged in such remarks.—Without entering on the critical discussions to which some of these annotations might invite, we shall merely transcribe two passages, which, we presume, will not be unacceptable to our botanical readers:

'This interesting addition to our Flora was first made known very lately in the 4th No. of Mr. Konig's excellent work, the Annals of Botany, II. p. 190, and the note, which announced the discovery, does such honour to the feelings of the writer, that we cannot deprive ourselves of the pleasure of inserting it. "*M. Saint Amans, sensible à toutes les honnêtetés qu'il a reçu des naturalistes Anglais pendant le sejour qu'il a fait dans leur pays, croit ne pouvoir mieux leur prouver sa reconnaissance, en quittant cette terre hospitalière, qu'en leur annonçant qu'il a recueilli près de Haverford West, South Wales, la* Gentiana acaulis *Linn.* (grandiflora *Lamark,*) *belle plante alpine qu'on n'avoit point encore trouvée sur le sol de l'Angleterre. Il espere que ces M. M. voudront bien recevoir cette communication de sa part, comme une preuve du désir qu'il a de contribuer à leur jouissance, et de l'intérêt qu'il prendra toujours à la perfection de la Flore Britannique.*"—

'Slinfold Parsonage having been formerly the residence of Dr. Manningham, Mr. Borrer suspects that this plant, as well as *Euphorbia esula*, and *pilosa*, and probably *Cardamine impatiens*, and *Erysimum cheiranthoides*, all which are now apparently wild there, may originally have escaped from his garden. Mr. Borrer has also informed us that *Apium petroselinum* is naturalized on walls at Arundel and Shoreham; and he adds, upon the authority of Mr. Woollgar, that *Satureia montana?* has grown time out of mind on the ruins of Lewes Castle: we have heard of these two plants being naturalized in other parts of England, and we can hardly doubt of their having as good a claim to a place in our Flora as *Valeriana rubra* or *Tulipa sylvestris.*'

In the event of a second impression, we recommend it to the authors to include North Britain; which is now much frequented by scientific travellers, and of which the Botany has been sedulously cultivated since the publication of Lightfoot's Flora.

Muir.

ART. XIV. *The Bees:* a Poem, in Four Books. With Notes, Moral, Political, and Philosophical. By John Evans, M. D. F.R.M.S. Edinb. Book I. 4to. pp. 90. 7s. sewed. Printed at Shrewsbury, and sold by Longman and Co. in London. 1806.

THIS poem owes its birth to the author's renewal of the favourite occupations of his youth, which consisted in the study of nature as the basis of professional information. With the twofold view of relieving the fatigues of an extensive medical practice, and rendering his own recreations subservient

to

to the instruction of a numerous family, he seems to have contemplated, with laudable enthusiasm, the animal œconomy in its various forms. 'What was originally intended for the use of his children only, some partial friends have urged him to lay before the public.' Without repeating the too modest terms in which Dr. Evans speaks of his own exertions, we readily admit the force and propriety of his motives.

'While the Bees of other nations have been able to boast their zealous and patient investigators in *Maraldi, Swammerdam, Reaumur,* and *Huber,* and a poetical panegyrist in the elegant *Vaniere*; yet in this birth-place of free Enquiry, and of the immortal *Bacon,* scarce [scarcely] one *scientific* work has been devoted to the service of these valuable insects. Nor, except perchance "to point a moral, or adorn a tale," hath the British Muse deigned to present one garland at their shrine.

'To interweave with their history, and management, the latest discoveries, and improvements in this branch of knowledge—to invite the more general culture of a stock, requiring the least capital, labour, or expence in maintenance, of any in the Farmer's yard, and within the reach of the poorest Cottager—to rescue from unmerited, and *impolitic* destruction the lives of an industrious race, which are spared by the now barbarous slaves of Egypt, and of Greece—and, above all, "to teach the young idea how to shoot," and "look through Nature up to Nature's God"—are the objects of the present poem.'

In two respects, however, we cannot altogether accord with the author's sentiments. When, in vindication of wanton digression and irrelative similes, he pleads 'a wish to vary the dull uniformity of his subject, and multiply the sources of amusement or instruction to his youthful readers,' he forgets that his subject is not, necessarily, either dull or uniform; and that variety, amusement, and instruction, if procured at the expence of good taste, and without any cogent reason for such a sacrifice, lose much of their value, especially when addressed to young minds. Neither can we allow the *importance* of a subject to sanction the hasty and imperfect manner in which it is treated. 'Writing for usefulness alone, (Dr. E. remarks,) and holding, as it were, the torch to fresh discoveries and improvements, in this branch of science, the author does not feel justified in delaying that usefulness by attempts at farther polish or correction. He ushers the first book of his work into the world, with all its imperfections; and the remaining parts will be published as speedily, and in as quick succession, as his own necessary avocations, and those of his printer will admit.'—Now, we really cannot perceive that the natural history of the bee will suffer any detriment, although Dr. Evans should patiently complete his design, and mature his

his composition, before he has recourse to publication. The usefulness of an entire and correct performance is, surely, greater than that of premature fragments. From want of due consideration of these obvious particulars, the poor bees, we fear, have been defrauded of their equitable share of the Doctor's *mellifluous* strains; which are very liberally bestowed on his father's residence, and on Wynnstay Park, and on Sir Watkin and Lady Wynne, and on Italy, and on Great Britain. To the same cause we may charitably ascribe an occasional harsh line, or a faulty rhyme.

Having stated these objections, we are prepared to admit that this portion of the work has claims to our favourable notice. The subject is in itself inviting, and the author's powers of versification greatly surpass those of our daily rhymsters. As a proof of the easy and elegant flow of his numbers, we transcribe his descriptive catalogue of the wild flowers which furnish pollen or honey in early spring:

'Ere yet the RAM his golden horn displays,
And triumph o'er the night the length'ning days,
Smiles the young Spring; but, like a maiden coy,
With fault'ring footsteps meets the coming joy,
While lagging Winter, wrapt in many a storm,
And chilling vapour, hovers round her form.
Rous'd by the gleamy warmth from long repose,
Th' awaken'd hive with cheerful murmur glows;
To hail returning Spring the myriads run,
Poise the light wing, and sparkle in the sun.
Yet, half afraid to trust th' uncertain sky,
At first in short, and eddying rings they fly,
Till, bolder grown, through fields of air they roam,
And bear, with fearless hum, their burdens home.

'First the gray WILLOW's* glossy pearls they steal,
Or rob the HAZEL † of its golden meal,

While

'* *First the gray Willow's*] "— — — pascuntur — —
"Et glaucas *salices*, casiamque, *crocumque* rubentem." VIRGIL.
Of all the spring flowers, the catkins of the numerous species of Salix, or Willow, afford the earliest and most abundant supply of Farina for the bees, who may be observed constantly settling on these blossoms when the weather is favourable. The Bees are equally fond of the Corylus Avellana, Hazel.'

'† *Or rob the Hazel*] As the farina of the anthers serves to fertilize the stigma, or female organ of flowers, and the honey seems intended for the nutriment of both; theory at first would lead us to conclude that bees must be seriously hurtful to vegetation. Nature, however, seems amply to have provided against all such injuries. A single plant of Mullein, Poppy, or Foxglove, though close to an extensive

While the gay CROCUS and the VIOLET blue
Yield to the flexile trunk ambrosial dew,
For them, in gaudiest robes, the DAFFODIL
Hangs self-enamour'd o'er the lucid rill;
And the pale PRIMROSE, as she lowly bends
O'er the deep dell, her light farina lends.
Two Wood-nymphs near, with blush of faintest glow
Light the wan cheek, and tinge the breast of snow,
ANEMONE*, that shuns th' impending shower,
And trim OXALIS† with her pencil'd flower:
Close to the shelt'ring copse the maiden cleaves
And coyly plaits her purple-tinted leaves;
While sweet ADOXA‡ on her wither'd bed
Shakes musky odours from her pale green head,
With bolder air, and brightly varnish'd bloom,
Peeps forth young PILEWORT§ from the thicket's gloom.
And bolder still, LEONTODONS‖ unfold
On the smooth turf their ray-encircled gold:
With Sol's expanding beam the flowers unclose,
And rising Hesper lights them to repose.

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extensive apiary, will be found to produce millions of well ripened seeds. The blossoms of the Cacalia, or Alpine Coltsfoot, are constantly crowded with bees, and butterflies; but they are supplied with such a profusion of honey as to be scented at a considerable distance, and with abundant suckers, and offsets, to remedy any seminal failure. Nor is this provision against accidents wasted in any instance; the seeming redundancy yielding food to innumerable insects, and even to man himself. Not honey alone, but all the various fruits, whose pulp is *primarily* intended to nourish the embryo seed, are proofs of this multiplied beneficence of nature.'

'* *Anemone, that shuns*] Anemone nemorosa, Wood Anemone, expands its flowers in fine weather only, folding them up against rain. *Eng. Botany*, Tab. 355.

'† *And trim Oxalis*] Oxalis acetosella, Wood Sorrel, is a most elegant little plant, growing in the shade of woods and thickets. Its white petals are beautifully pencilled with purple lines; and the leaves are often tinted with purple, half unfolded, and forming a kind of natural umbrella. *Eng. Bot.* 762.

'‡ *While sweet Adoxa*] Adoxa Moschatellina, Tuberous Moschatell, emerging from its wintry bed of withered leaves, welcomes the Botanist in his early spring excursions. When young, and moist with dew it has a faint musky smell. *Eng. Botany*, 453.

'§ *Peeps forth young Pilewort*] The highly varnished golden flowers of Ranunculus ficaria, Pilewort, are among the earliest harbingers of spring in shady places. *Eng. Botany*, 584.

'‖ *Leontodons unfold*] Leontodon taraxacum, Dandelion, blows early in the spring, and continues throughout the summer. Its flowers form part of the Horologe, or Clock of Flora, unfolding at five or six in the morning, and closing them about sun set. See STILLINGFLEET'S *Calendar of Flora.*'

Nor

Nor yet alone to full-rob'd spring confin'd,
Around her brow the crown of flame they bind,
But, scatter'd still o'er summer's tawny vest,
Their ling'ring sweets regale the insect guest.
Soon to a brighter Nymph these beauties yield,
When gorgeous CALTHA* gilds the marshy field,
And maids, and frolic youths, in order gay,
Twine her rich wreaths, to hail the new-born May,
In shadowy pomp, there stately COLTSFOOT† spreads
His giant leaves, and waves his purple heads,
While pink eyed "LADYSMOCKS‡ all silver white,"
Fling o'er the dazzling glare a softer light.'

These lines remind us of the muse of Darwin; and we might easily select other passages which are little inferior in poetical merit. It is only justice to add that, if this first book be not replete with prominent beauties, it is at least free from glaring defects, extravagant theories, or sentiments inimical to truth and virtue.

Muir.

MONTHLY CATALOGUE,

For NOVEMBER, 1806.

BOTANY.

Art. 15. *A Synoptical Compend of British Botany*, (from Class Monandria to Polygamia inclusive) arranged after the Linnean System; and containing the Essential Characters of the Genera, the Specific Characters, English Names, Places of Growth, Soil and Situation, Colour of the Flowers, Times of flowering, Duration, and References to Figures. By John Galpine, A.L.S. 12mo. pp. 100. 10s. 6d. Boards. Bagster, &c. 1806.

A MODEST and commendable attempt to bring Dr. Smith's Compendium of the British Flora within the reach of the English botanist; being, in fact, a tabular and abbreviated exhibition of all

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'* *When gorgeous Caltha*] Calthà palustris, Marsh Marigold, splendidly adorns moist meadows, and the sides of rivers, with its large yellow blossoms. The country people hang them in bunches round their doors, or strew them on the ground, in honour of May-Day. *Eng. Botany*, 506.

'† *Stately Coltsfoot*] Tussilago, petasites, giant Coltsfoot, or Butterbur, has the largest leaves of any British plant. Its purple, clustered spikes, mingling with the bright yellow of the Marsh Marigold, give a splendid variety to the appearance of the marshy grounds. *Eng. Botany*, 431.

'‡ *Pink-eyed Ladysmocks*] Cardamine pratensis, Ladysmock, or Cuckow Flower, with pale blossoms, faintly tinged with purple, abounds in rich meadows, and is frequently found *double* in the neighbourhood of Shrewsbury. *Eng. Botany*, 776.'

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the particulars mentioned in the title. The references include Sowerby's English Botany, the *Flora Danica*, *Flora Londinensis*, Jacquin's *Flora Austriaca*, *Hortus Vindobonensis*, the Transactions of the Linnean Society, Lobel's *Icones*, *Flora Scotica*, Martyn's *Flora Rustica*, Petiver's English Herbal, Ray's Synopsis, Stillingfleet's Miscellaneous Tracts, Withering's Botanical Arrangements, and Woodville's Medical Botany.—We have only to regret that the press-work is not immaculate, and that the price is far from moderate. In the present age of taxation, it is by no means necessary that a practical manual, destined to traverse hill and dale, should be embellished with an elegant frontispiece and wire-wove paper.

The insertion of British plants belonging to the twenty-fourth class would, no doubt, have swelled the volume to an inconvenient size; yet we would exhort Mr. Galpine to extend his plan to a similar synoptical view of the cryptogamic tribes, when Dr. Smith shall have completed his more arduous design: for, though the examination of mosses be attended with appropriate difficulties, and makes unceasing calls on diligence and patience, it is not without peculiar advantages and gratifications. These humble, but singularly elegant plants may often be contemplated during the winter, when the larger and more conspicuous kinds have disappeared; they may, in general, be more easily preserved for useful or ornamental purposes; their vital principle may be revived long after it has, to all appearance, become extinct; and the study of their history promises to be rewarded by curious and important discoveries. This study we would especially recommend to such of our fair readers as enjoy retirement, have cultivated a taste for drawing, and love to direct their attention to the wonders and beauties of the vegetable world. **Muir.**

BIOGRAPHY.

Art. 16. *Biographia Scotica;* or Scottish Biographical Dictionary; containing a short Account of the Lives and Writings of the most eminent Persons and remarkable Characters, Natives of Scotland, from the earliest Ages to the present Time. By J. Stark. Embellished with Portraits. 18mo. 5s. Boards. Constable and Co. Edinburgh; Murray, London. 1805.

An alphabetical compilation, like the present, may often be found useful and entertaining, as a book of reference, or as an occasional source of amusement. The reviewer alone is doomed to peruse the whole; and to pass, at the mercy of six and twenty letters, from the philosopher to the soldier, or from the gay courtier to the solemn divine. If this jostling career disturbs the train of his associations, and make large demands on his patience and long-suffering, it also puts the judgment and ability of the writer to a severe test, because it more readily reveals his inaccuracies, and those inequalities of execution, which are more or less inseparable from every undertaking of a complex and miscellaneous description. A first attempt to produce a general biography of any country is at least intitled to commendation, and may serve as the ground-work of a more perfect delineation. The number of names included in this small volume is far from inconsiderable; the notices which accompany them are, for the most part, au-

thentic; and though many of the articles are meagre and scanty, others are discussed with more minuteness and interest than we could have reasonably expected.

Only six short lines are allotted to Dr. *Gerard*, of Aberdeen, while *Adam Gib*, an obscure sectarian, is treated with two entire columns. We have looked in vain for the names of *Sinclair*, who published several philosophical works, and *Satan's Invisible World*; of *Rutherford*, the divine; of *Zachary Boyd*, who versified and dramatized the Bible; of the pious *Scougal*, who wrote the *Life of God in the Soul of Man*; of *Lawson*, the friend of Linné; of *Lawson*, the astonishing calculator, who performed long and intricate arithmetical processes by the unassisted powers of his memory; of Professor *Spens*, the translator of *Plato's Republic*; of Dr. *Macknight*, author of an esteemed *Harmony of the Gospels*, and of learned *Commentaries on the Epistles*; of Dr. *Doig*, an elegant scholar and acute philosopher; of Professors *Moore* and *Arthur*, of Glasgow; of *Arnot*, author of the *History of Edinburgh*, &c.; of Dr. Henry *Hunter*, late of London, &c. &c. &c. Yet these ingenious and worthy men had surely as fair claims to notice as William *Christie*, schoolmaster at Montrose, who wrote a Latin Grammar, and an 'Introduction to the making of Latin;' or as Thomas *Hunter*, the pedestrian, 'who possessed an extraordinary genius in cutting vellum with scissars.' We could have helped the compiler to a greater prodigy, who spun glass, though deprived of both hands; and to Rob *Roy*, who possessed an extraordinary genius in cutting and carving on the lives and property of his neighbours.

Of Lieutenant Patrick *Baird*, of the navy, the reply, though coarse, is energetic. When interrogated, in the course of Byng's trial, concerning the practicability of throwing succours into Minorca, he is said to have answered, "If I had been ordered to throw relief into Hell, I would at least have attempted it." Let not our readers flatter themselves, however, that Mr. Stark has catered for them a plentiful supply of those humourous traits and witty anecdotes, which so much enliven the pages of the *Nouveau Dictionnai e Historique*. Whether we should ascribe this dearth of entertainment to the native gravity of the Caledonians, or to the writer's notions of abridged statements, we are at a loss to determine: but certainly we could have pardoned greater brevity in the accounts of Queen Mary, Murray the Regent, Kirkaldy of Grange, and other distinguished personages, who figure in the general history of the country. Where his sources of information lay ready at a call, Mr. Stark has not only availed himself of them without reserve, but has even allowed his style to receive a tincture from his documents: we cannot, however, assert that he has manifested much diligence or zeal in procuring materials of more difficult attainment. **Muir.**

Art. 17. *Circumstantial Details of the long Illness and last Moments of the Right Hon. Charles James Fox.* Together with Strictures on his Public and Private Life. Dedicated to the Right Hon. Lord Morpeth. The Second Edition. 8vo. pp. 79. 2s. 6d. Jordan and Co. 1806.

Art. 18. *Recollections of the Life of the late Right Honourable Charles James Fox;* exhibiting a faithful Account of the most remarkable Events

Events of his Political Career; and a Delineation of his Character as a Statesman, Senator, and Man of Fashion. Comprehending numerous Anecdotes of his Public and Private Life; and an accurate Description of the Ceremonies which took place at his Funeral, in Westminster Abbey, on the 10th of October 1806. By B. C. Walpole, Esq. 12mo. 6s. Boards. Cundee. 1806.

Art 19. *Memoir of the Life of the Right Hon. Charles James Fox,* late one of His Majesty's Principal Secretaries of State, &c. &c. with Anecdotes of his Domestic Habits and Friendship: Public Services; his Talents as an Orator, a Writer, a Statesman, and the Leader of a Party, &c. To which is added, The Character of Mr. Fox, by R. B. Sheridan, Esquire. Second Edition. 8vo. pp 100. 2s. 6d. Symonds. 1806.

The first of these publications is written in rather an interesting manner, and contains a variety of Anecdotes of the illustrious deceased: but as to the credit that is due to them, we have no means of judging. The author speaks of himself as being in the habits of associating with Mr. Fox, but gives not the sanction of his name to the statements which he offers to us.

The author of the *Recollections* is, *by fits and starts,* extremely candid and grossly illiberal and unfair. On the whole, he is a severe censor of the departed statesmen, to whom he deals out a hard measure; and in some instances his bitterness is excessive. A more warm partisan of Mr. Pitt is rarely to be found than in this biographer of Mr. Fox; and on every occasion, the subject of his narrative is made to serve as a foil to the fond object of his political idolatry. With such sentiments of the late Secretary, it is rather strange that he should have undertaken to write an account of his life. Why did he not rather employ his pen to transmit to the present age, and to future times, the traits of the minister who was perfect and immaculate; at least, who is so represented in these pages; for frequently as he is here opposed to his great rival, no failing or blemish is intimated to have belonged to him?

If it be the feeling of Liberty to which we owe all our justly envied and universally allowed distinctions,—if this be the cause of our excelling all other people,—if to this we are indebted for our pre-eminence, power, and prosperity, for our moral superiority, our political privileges, and our social blessings,—then is it important that the fame of Mr. Fox should be asserted, vindicated, and protected; to whose mighty efforts it is owing that, when betrayed by the false and exposed by the foolish, she has not been crushed or crippled by authority. If we value her as we ought, we cannot patiently witness insidious attempts to vilify and traduce the man who was her stay, her support, and her ornament; and in proportion as we prize the moderate and temperate liberty which we inherit from our ancestors, ought we to resent insults offered to the memories of those who have cherished and kept alive among us the sacred flame. In the discharge of this high and holy trust, during times of extreme peril from various quarters, none can vie with our ever to be lamented patriot. This appears to have been the august mission to which he was de-

puted

puted by Providence; and boldly, intrepidly, and nobly was it fulfilled by him.

Mr. Walpole's narrative of Mr. Fox's public actions wants rather uniformity and symmetry than fidelity. It is at one time very full and particular, at others very brief and general; and no rule appears in this respect to have been followed In his account of Mr. Fox as a private individual, there occur to our knowlege several inaccuracies, which induce us to regard the whole as highly questionable. Under this head, the author gives nearly the same particulars as appear in the *Circumstantial Detail*: but whether he has borrowed from the writer of that pamphlet, or whether each has taken from a common source, we cannot determine.

The *Memoir* is also very similar to the pamphlet first mentioned.—Altogether, then, the three productions can excite only temporary interest, and belong to the class of publications which are usually termed *catch-penny*; an epithet which courtesy confines within limits far short of its legitimate bounds:—they are rather libels on than genuine accounts of Mr. Fox.

Jo.

NOVELS.

Art. 20. *The last Man*, or *Omegarus and Syderia*, a Romance in futurity. 12mo. 2 Vols. Dutton.

Of the design of this Romance in futurity, so utterly beyond the reach of our limited capacities, we can give no other account than that which is here afforded us in the words of a spirit in a tripod; who, speaking without the agency of voice, says, "The last man will not have any posterity to know and admire him. I wish before his birth that he may live in memory."—After such a wish of such a spirit, the reader must expect something supernatural; and, truly, if he can find resolution to wade through this strange jumble, his expectations will be abundantly realized.

O.

Art. 21. *The Eventful Marriage*, a Tale. 12mo. 4 Vols. 18s. 6d. Crosby and Co.

Consistently with justice, we cannot say any thing in favor of this long story; which, we should imagine, would prove tiresome and insipid even to novel-readers.

O.

Art. 22. *Adeline Mowbray*, or the Mother and Daughter: a Tale. By Mrs. Opie. 12mo. 3 Vols. 13s. 6d. Boards. Longman and Co.

These volumes are, both in their design and execution, so superior to those which we usually encounter under the title of novels, that we can safely recommend them to the perusal of our readers. We wish, nevertheless, to hint to Mrs. Opie, that her work would be improved by a more strict attention to the propriety of some of her expressions, which at times are affected, and at others inelegant: but we forbear to point out instances, under the persuasion that our caution is already sufficient to a writer who possesses so much good sense

It is the intention of this work to portray the lamentable consequences, which would result from an adoption of some lax principles relative

relative to a rejection of matrimonial forms, which have been inculcated by certain modern writers. O.

Art. 23. *Belville-House.* 12mo. 2 Vols. 8s. Boards. Chapple, &c. 1805.

Every publication, which assumes the form of a novel, or romance, has such a wide and diversified circulation, through the medium of subscription libraries, that we hail with peculiar satisfaction such of them as are calculated to promote good taste, and diffuse sentiments of virtue. Of this description are the two volumes now on our table. We will not say that the author has evinced uncommon ingenuity in weaving an intricate or heart-rending story; nor can we highly compliment him, or her, on extreme accuracy or elegance of composition; but the incidents, though frequently detached, are naturally introduced, they are such as we can easily conceive to arise in the intercourse of real life, and yet are of sufficient importance to preserve the interest of the piece. The leading characters are ably sketched, and well sustained; and we are pleased with the ease of transition from scenes of gravity or distress to those of gaiety and good humour. The writer's style occasionally betrays examples of venial carelessness, but is devoid of pedantry, and approaches to that of genteel conversation. Muir.

AFFAIRS OF INDIA.

Art. 24. *The Affairs of Asia considered in their effects on the liberties of Britain.* In a Series of Letters addressed to the Marquis Wellesley, late Governor General of India; including a Correspondence with the Government of Bengal under that Nobleman, and a Narrative of Transactions, involving the Annihilation of the personal Freedom of the Subject, and the Extinction of the Liberty of the Press in India: with the Marquis's Edict for the Regulation of the Press. By Charles Maclean, M.D. 8vo. pp. 172. 5s. Quick, No. 393, Strand. 1806.

This bulky Pamphlet contains an account of the Proceedings of the late Governor General towards the writer. It appears that this Gentleman had resided in India for some years previously to 1798: at that period, he had occasion to contradict a false newspaper account of the death of a friend; and in his communication to the paper, he stated that his friend had experienced harsh treatment from a magistrate, and promised to send the editor some remarks on that transaction. We learn that the magistrate in question, on a charge of an assault, without hearing the accused or his witnesses, had refused to admit him to bail, put him under arrest, and sent him under a guard from the province of Benares to Bengal in an open boat, exposed to all the inclemencies of the weather, at a dangerous season of the year. In consequence of the hint at this behaviour in Dr. Maclean's letter to the publisher of the Newspaper, orders were transmitted to him to apologise for his offence in having so acted, since he had reflected on a magistrate in the execution of his duty. Dr. Maclean, with a spirit which cannot be too much praised, refused to submit to this unmerited humiliation; and he was in consequence, by order of the Governor General, sent to England as a charter-

party passenger. The accommodations of a charter-party passage are, room to swing a hammock among the sailors, and a certain allowance of salt beef, biscuit, and spirits; and such were the accommodations to which this gentleman and his lady were obliged to submit.

Why, it may be asked, did the Governor General take the matter from the cognizance of the tribunals? Why did he not leave the magistrate to his action, or direct a criminal prosecution to be instituted? By Mr. Pitt's bill, "the Governor or President of the council may, upon his single pleasure, seize and secure any British subject in India, of whatever rank or situation, and upon the accusation of only one person cause him to be thrown on ship board, or imprisoned, *until there shall be a convenient opportunity* of sending him to England:"—a monstrous enactment in a British Act of Parliament; and which it is to be hoped will be speedily erased from our statute book.—The detail of these transactions is accompanied with statements and observations which prove the author's devotion to the principles of constitutional liberty: but by the introduction of them he weakens the impression which the tale of his oppressive treatment would excite.—It is stated that Dr. M. had no license to remain in India, but then he asserts that thousands besides were in a similar situation without ever having been disturbed.

We have heard much of the Noble Marquis's edict against the press, and from this pamphlet we take the opportunity of submitting it to our readers as a curiosity.

'*Regulations respecting the publication of Newspapers, viz.*

'1. Every printer of a newspaper to print his name at the bottom of the paper.

'2. Every editor and proprietor of a paper to deliver in his name and place of abode, to the secretary to government.

'3. No paper to be published on a Sunday.

'4. No paper to be published at all, until it shall have been *previously inspected by the Secretary to the Government*, or by a person authorised by him for that purpose.

'5. The penalty for offending against any of the above regulations to be *immediate embarkation for Europe*.

'*Rules for the guidance of the Secretaries to Government in revising the Newspapers.*

To prevent the publication of,

'1. All observations on the *state of public credit*, or the *revenues*, or the *finances* of the Company.

'2. All observations respecting the embarkation of troops, stores, or specie; or respecting any naval or military preparations whatever.

3. All intelligence respecting the destination of any ships, or the expectation of any, whether belonging to the Company or to individuals.

'4. All observations with respect to *the conduct of Government*, or *any of its officers, civil* or *military, marine, commercial*, or *judicial*.

'5. All private scandal, or libels on individuals.

'6. All

'6. All statements with regard to the *probability of war or peace* between the Company and any of the native powers.

'7. All observations tending to convey information to an enemy, or to excite alarm or commotion within the Company's territories.

'8. The republication of such passages from the *European newspapers* as may tend to *affect* the *influence* and *credit* of *the British power with the native states.*'

Do these regulations still subsist in India? Jo.

Art. 25. *Remarks on the Oude Question.* 8vo. pp. 136. 3s. 6d. Richardson. 1806.

The particulars of this odious transaction are here related with simplicity and pathos, and with all the appearance of fairness and impartiality. Indeed, the author refers for all his facts to documents already published; and he makes his readers sympathize strongly with the oppressed Prince, while he excites no small share of indignation against his oppressors. He ably unravels the sophistry by which it has been attempted to vindicate these proceedings, and exhibits them to the light of day in all their deformity.—Those who can doubt the criminality of them must be constituted differently from us. We respect the talents of Lord Wellesley, and highly commend his zeal in the cause of science and letters, but we abhor despotism, however splendidly it may be arrayed. It kills the mind, reduces man to a state below that of the brute, and sows the seeds of abundant misery. —No man can read this tract without feeling extreme concern for the injury done to our reputation as a people, by the late measures pursued in India. We would warn certain great persons, for whom we have much respect, against stepping forwards between offenders and justice, at least the justice which unbiassed public opinion administers. Jo.

POLITICS.

Art. 26. *A Dispassionate Enquiry into the best Means of National Safety.* By John Bowles, Esq. 8vo. pp. 115. 3s. Hatchard. 1806.

We do not believe that there are many points in which Mr. Bowles and Bonaparte agree: but there is, strange as it may appear, one sentiment in which both these personages most perfectly coincide. They both profess their warm acknowlegements to the late British minister for the coalition which, in the course of the last year, he brought to act against France; and Frenchmen in general will participate in this feeling. Mr. Bowles, however, is not contented with this sort of countenance, which he must be aware of possessing; he wishes *Englishmen* to share with him the same conviction. 'Let any person', he says, 'ask himself whether in the summer of 1805, he would not have thought the formation of precisely such a league, an event *most devoutly to be wished.*' For ourselves, we say, *No*. We behold Mr. B. shrugging up his shoulders, and lifting up his hands and eyes. Still we say, *No*. Had we been previously informed that the Arch-Duke was to be sent to Italy, that Mack was to be opposed to Bonaparte, and that the King of Prussia would not co-operate; had we known the weakness or the wickedness of the

advisers of Francis II; had we been aware of the want of confidence between that Monarch and his Hungarian subjects; (and Mr. B. must know that it was the business of certain persons to have been informed of all these particulars;)—instead of *devoutly wishing*, we should have most anxiously deprecated such a league. Our opinion is that the spirit which *money* raises can have no great effect in changing the relations of states; we also think that we ought to *follow* and not to *lead* the continent, that we should co-operate with it and not incite it, that we should be in unison with its movements, but not goad it.

Mr. Bowles affects, in these pages, a deep sense of piety, and a great severity of moral practice; almost sufficient to equip an antient ascetic, a puritan of former days, or a modern methodist; and yet this good christian, without any apparent emotion, preaches up interminable war, and reprobates the very attempt to restore the relations of peace. Jo.

Art. 27. *Memoirs concerning the Commercial Relations of the United States with England.* By Citizen Talleyrand. Read at the National Institute, the 15th Germinal, in the Year V. To which is added an Essay on the Advantages to be derived from New Colonies in the existing circumstances. By the same Author. Read at the Institute the 15th Messidor, in the Year V. 8vo. pp. 87. 2s. 6d. Longman and Co. 1806.

These papers present strong claims to public attention; the celebrity of the writer would occasion them to be very generally sought, were they even of an ordinary kind; and their intrinsic merit would secure to them extensive perusal, though the author were the most obscure of men. Were it in our power to allow to each article that is presented to us its proportionate weight, and were we to apply that rule to these sheets, our notice of them would be scarcely less considerable than that which we usually bestow on a bulky volume. In the present instance, however, we had rather recommend it strongly to the politician to peruse the whole of this pamphlet, than attempt any brief and unsatisfactory analysis of its contents.

In these memoirs, the dread diplomatist re-assumes his original character; he is the enlightened Bishop of Autun, the philanthropist of the Constituent Assembly, and not the crafty guileful minister of an odious Directory, or of an insatiably ambitious Consul and Emperor.

It is a charge brought against the present ministers of Great Britain that they are copyists of Mr. Pitt. Should they furnish one instance more to countenance that imputation, by publishing a late correspondence, a rare treat would doubtless be furnished to the literary and curious part of the world; it would present a struggle between the two clearest heads and most capacious and accomplished minds in Europe, but certainly of very opposite habits and practices, though probably not of dissimilar inward convictions and views. While the English statesman was the boast of a free senate, the genius itself of liberty at home, the soul of pacific and conservative systems abroad, the French minister is the supple instrument of a harsh and rigid despotism in his own country; whose influence as it affects other states is akin to that which poisons atmospheres, and brings

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on awful convulsions of nature. The one died the minister of a government whose every interest coincides with the peace of the world and the prosperity of nations; the other lives the obedient agent of a throne whose stability is sought in universal subversion, and whose baleful prosperity can arise only from surrounding ruin. Jo.

Art. 28. *Considerations for and against a South American Expedition.* 8vo. 2s. 6d. Budd.

A collection of newspaper communications, of scarcely any value. The question is never placed on its proper grounds, and is considered by persons utterly destitute of the information requisite to elucidate it. Jo.

Art. 29. *Eight Letters on the Subject of the Earl of Selkirk's Pamphlet on Highland Emigration:* as they lately appeared under the Signature of Amicus, in one of the Edinburgh Newspapers. Second Edition, with Supplementary Remarks. 8vo. 3s. 6d. Longman, &c.

A republication of the insignificant Letters of Amicus serves to shew to what extent prejudice is acting, with respect to the subject to which they refer. The large supplement now accompanying them is somewhat less trivial than the original epistles; in which we own that we can discover little to commend except the intention.

No long time has passed since certain senators vehemently contended that enlisting for a short definite term, rather than for life, had no tendency whatever to render the service inviting. By the side of these statesmen, the present writer is unquestionably intitled to a place; since he gravely maintains that feudal manners still retain their predominance in the Highlands, though the system in which they originated has been wholly removed.—It followed as an inevitable consequence from the new economy, that a number of hands were thrown out of employ. To dispose of these advantageously for themselves, and for the public, was the object of the Noble Earl; and it is evident to all who will keep their eyes open, that his plan was founded in humanity, policy, and science, while its execution displayed a laudable spirit of enterprize. Jo.

Art. 30. *Free Thoughts on Public Affairs:* or Advice to a Patriot; in a Letter addressed to a Member of the Old Opposition. 8vo. 1s. 6d. Budd. 1806.

The object of this pamphlet is to prove that we unnecessarily, wantonly, rashly, and unwisely plunged into the present war: but this information, however we may regard it, reaches us rather too late to be of any important benefit. The writer is in the extreme of hostility to the late minister; and so far does this enmity carry him, that it induces him to underrate Mr. Pitt's capacity and attainments. Those persons who, on the one side, denied the abilities of the opposite leader, and who, on the other, represented his rival as the enemy of his country, we have always set down as intolerable partizans, and as persons disqualified for good society. In the decision of the question, which of those eminent men excelled the other in talents, the universal admission of those of the late secretary, while there were some who disputed those of the premier, may be argued

as a presumption that the balance turned in favour of the former. Thinking most highly of the talents of both, we own that, in our judgment, the late secretary had the superiority in the more transcendant powers of mind; while in those of a secondary degree, his rival far outstripped him. The mind of Mr. Fox was the more capacious, the more fertile, and the more acute; in caution, circumspection, and reserve, he fell greatly short of Mr. Pitt. In dexterity in argument, and, on some occasions, in cogency and force of reasoning, it was impossible to exceed Mr. Pitt. Jo.

Art. 31. *An Answer to the Inquiry into the State of the Nation;* with Strictures on the Conduct of the present Ministry. With a Supplement. 7th Edition. 8vo. pp. 219. 4s. Murray. 1806.

Invective against an illustrious public character, who is now no more, and whose loss is deeply, and we believe very generally lamented, forms the chief characteristic of this pamphlet. With submission to this writer, we cannot help thinking that England has lost an ardent friend, a wise, faithful, and most able servant; and a principal ornament. Fate, if we may so express ourselves, seems to have been envious of him. Excluded during the greater part of his life from the opportunity of rendering any direct services to his country, then, at the moment of his being fixed in a station for which no man was ever more qualified, and in which, we trust and believe, he would have rendered great services to mankind, he is cut off for ever from us and from the world! Mr. Fox is, in these pages, considered as, in a degree, the author of the pamphlet called, "*An Inquiry into the State of the Nation.*" That performance is here represented as having been revised under his eye; and all the statements, doctrines, and facts, which it contains, are said to have been authorized by him. We by no means believe that this is true; since nothing can less betray the manner of the late Right Honourable Secretary, than the tract in question. That he approved of the general scope of it we can easily credit: but that all its hypotheses, assumptions, and doctrines, were deliberately considered by him, and honoured by his sanction, would require stronger evidence to intitle it to credence from us, than any that has been yet produced.—If on that pamphlet we could bestow only partial approbation, we can with truth declare that in our sentiments of the answer to it, there is nothing that is partial or qualified. It deserves our *un*qualified *dis*approbation. At any other time, we might have derived amusement from an exposure of the extravagances of this author, who writes not in order to instruct the impartial, but to gratify a rancorous party spirit. In his pages, Mr. Fox figures as the blackest of demons, while Mr. Pitt is represented as almost a divinity. Both these great men are now no more; we wish that the animosities, which their unhappy differences occasioned, should be buried with them; and that the sole contest in future between their respective partizans may be, which shall most serve their common country, in this its hour of necessity.

The writer inveighs against the appointment of a certain treasurer. We do not vindicate that measure: but if this author had his own wishes gratified, would he not bring *another* treasurer again into play?

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The Treasurer of the Board of Ordnance, we admit, lavished his *own* money for illegal purposes, and was properly visited for his delinquency by a court of law: but we have never heard that any money except his own found its way into his pocket, even *by mistake*. An act of Parliament was lately passed to regulate the business of his office; we trust that he never will be brought to trial for violating it, though it was not introduced by himself; and that if he be, no abstruse and intricate questions on it will be put to the judges, as necessary to a decison on the accusation preferred against him. Jo.

Art. 32. *A Letter to the Right Honourable the Earl of Moira*, on the Accusations brought against his R. H. the Prince of Wales, by Mr. Paul; with Notes critical and admonitory; in which the Character and Principles of Mr. Paul, and Sir Francis Burdett, are examined, and their Origin and Tendency briefly elucidated. 8vo. pp. 102. 3s. 6d. Jordan and Co. 1806.

With great reason, this writer censures a late communication made to the Public, of the opinions of a Royal Personage on certain high national questions; and such conduct leads him to descant on the difference between the temper and behaviour of a keen trader, and those of an accomplished and well educated gentleman.

So long as facts which are notorious, and fair reasoning, are alone the weapons used, an author may appear anonymously without any one having a right to complain: but, when a nameless writer retails scandalous anecdotes on his own authority, he can expect to obtain credit only from those who have a relish for defamation, while by the sober and the candid he will be set down as a libeller. Tales are here told of a well-known Baronet, which refer to his visit to Paris in 1802, and which reflect very seriously upon him: but while this writer so properly catechises a late candidate for a great city on the impropriety of betraying what passed in confidential intercourse, how can *he* act the unworthy part of making attacks on characters in the dark? Of the late proceedings of the Baronet, we are very far from being admirers. He has provoked hostilities, and let them be waged against him: but let them be conducted on principles of fairness: for the goodness of a cause can furnish no grounds to sanction a departure from the laws of legitimate warfare. On the same principle, since talents and attainments seem to distinguish this author from the herd of pamphleteers, let him disdain to make any unworthy use of them, or to employ them under any veil which may diminish their effects.

We invoke justice, not favour, for Sir Francis Burdett. His late electioneering attack on the Sovereign of the Empire, and on that recently departed Patriot whom he professes to admire, if it can be called by the soft name of error, was a wanton and preposterous error. His Majesty had recently called to his councils the men whom public opinion regarded as most deserving of his confidence; and all parties had scarcely ceased to mingle tears over the remains of a great and wise statesman, who had devoted his life to serve the cause of which the Baronet is solicitous to be considered as the principal and almost exclusive supporter. What a singular mode of engaging favour was this, then, to be adopted by a candidate for a high civil distinction! Did he

imagine that the indecent introduction of his Sovereign into his advertisement, and the slight which he put on our regretted statesman, would recommend him to the Electors of Middlesex? If he entertained such an opinion, he must indeed be, as a Frenchman is here made to say of him, *absolument dépourvu de jugement*. Or did he yield to a sense of duty? What then must be the sentiments and views of the man who holds it to be a duty, in an address which was not less intended for all the subjects of the empire than for the Electors of Middlesex, to speak irreverently of a living Personage whom the law holds sacred, and of departed worth which common consent must venerate?

Jo.

Art. 33. *The Impostor Unmasked*; or, the New Man of the People: with Anecdotes, never before published, illustrative of the Character of the renowned and immaculate Bardolpho. Inscribed, without Permission, to that superlatively honest and disinterested Man, R. B. S—r—d—n, Esq. 8vo. 2s. Tipper and Richards.

Though election purposes are to be served, there is something in the form of a pamphlet which induces an expectation that more regard will be paid to truth and decency, than mere election squibs often preserve. The virulence of this tract, however, is scarcely to be paralleled; and several most scandalous anecdotes are here retailed, which, even if they derive any probability from well known habits, deserve no admission on such baseless authority. To the habits which characterize the Right Honourable Gentleman in question, we are no strangers; nor are we disposed either to vindicate or palliate them: but we do not think that this is the moment in which it is magnanimous, or even just and fair, to recollect his personal faults and to chronicle his private misdeeds. The Public have recognized him as their servant, and he has rendered to them services which have been received with the most general testimonies of gratitude. Mr. Sheridan is an entire stranger to us, but we would administer justice to all the world. We cannot forget that at a time when delusion in a few, when evil designs in others, when the abuse and perversion of the first blessing which can belong to a community, had occasioned Liberty to fall into obloquy, and when its very existence seemed to be in danger, the man who is so grossly traduced in these pages was among the most intrepid of its defenders and protectors. Of his opponent we know only what is known to the Public: but we must unequivocally approve the decision which the City of Westminster has made. It has rejected a *novus homo*; who had no pretensions to the high honour after which he aspired. He had neither education nor talents, nor services, on which he could found such an exalted claim.

Jo.

Art. 34. *The Viper exposed*: or, the Merits of the Candidates for Westminster considered, in a Letter to the Electors; with Observations upon the malignant Designs of the Author of a Pamphlet, entitled, "The Impostor Unmasked." 8vo. 1s. 6d. Hughes. 1806.

According to this tract, Mr. Paul has been a private trader in India, and was very expert in making advantageous bargains with the

the natives for indigo, silk, cotton, pieces of muslin, and shawls: but he is charged with utter ignorance of the constitution and laws of this country. The indecency of holding out an untried person as a malefactor, in a public advertisement, is very much censured by the writer; and it is assigned as a proof of the ignorance of the candidate respecting the first principles of our law.

Concerning Sir Samuel Hood, the author says, 'If you (the Electors,) have not some good reason to deny him your suffrages, I should think he ought to be one of your two representatives. You will give him your votes as a tribute to his sufferings, as a reward for the battles he has successfully fought, and as an example to others, that those who fight for the country will reap their reward.'—We respect the feelings from which this effusion proceeds: but the writer will be told that the situation of a Member of Parliament is a trust attended with anxious and laborious duties, and not a thing merely remunerative and honorary. This objection is not without weight, though it be not so decisive as those would have us believe who hold that all matters in politics are to be decided by a few hacknied maxims, which they apply on all occasions. He gives a better reason when he says that it is proper to have persons of all professions as Members of the House; and that not many navy-men have seats in it, whereas there are sufficient numbers who are conversant in East India affairs.

Of the third personage who acted his part on the late Westminster theatre, the author is a high panegyrist, as a political character; and, with reference to his *private* conduct, he traces several of the anecdotes told in the "Impostor unmasked," to the Highland Jester, a book which 'was published by Campbell, a relation of Mr. Paul's, in Edinburgh in the year 1747;' he also names the persons of whom the others have been reported. Jo.

Art. 35. *Three Letters to that greatest of Political Apostates, the Right Hon. George Tierney,* one of the late Representatives for the Borough of Southwark; along with a correct state of the imperfect Representation of the Commons of the United Kingdom. 8vo. 1s. 6d. Crosby. 1806.

We do not recollect the professions formerly made by this Right Hon. Gentleman to his constituents: but he is here charged with having in the most shameless manner abandoned them. The title-page furnishes a fair specimen of the outrageous spirit displayed in this pamphlet, the author of which is Samuel Ferrand Waddington.—If the fortunate placeman be the object of the most virulent abuse in these pages, he may console himself on sharing it in a large and mixed society. Here all public characters are bad, and every public measure is wrong. Nothing is as it should be. Mr. Waddington is evidently not pleased with the world, and inveighs against it most bitterly: but whether the world or Mr. Waddington be principally in fault, it has never occurred to him to examine, since he has always taken it for granted that he has been right.

The most violent reformers have in general spared our Courts of Justice, but they are severely arraigned by Mr. Waddington. He complains of them in his own person; and we own that we never less

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approved them than in the case of this unfortunate man. His offence had been made statutable, but the statute had been repealed from a conviction that the offence was ideal: – but then it is said that the authority of the common law revived, and the offence was to be regarded as it stood before the statute. Thus the rules of the fourteenth and fifteenth centuries became applicable to the transactions of the eighteenth and nineteenth. The situation of things was odd and whimsical. The repeal of the statutes, if it had not superseded the decisions of a barbarous age, had at least stigmatized them, and stripped them of credit: yet they were put in action by the late Chief Justice, and by most of the Judges, not as being compulsory on them, but were represented as wise and salutary, and characterized in terms of the warmest approbation. If sound policy and good sense suffered on this occasion, and if at this time absurdity which was not wholly innocent was freely dealt out, we confess that we felt little pity for the suffering knight errant in the cause of the freedom of trade. Though we hold it to be the right of every man to speculate in any article, to the utmost extent of his credit and capital, we do not vindicate the indecency of toasting the rise of necessaries, and the propriety of haranguing the sellers to increase the price of their articles; and though we admit that this conduct did not call for legal visitation, we do not deny that it must excite contempt and disgust in the mind of every sober man. Our law courts need not have been degraded, nor should the variance between the law and the sound maxims of political economy have been exposed. If the bill which went through the House of Commons, and which was stopped by the Lords, had passed into a law, permitting the importation of hops, the *miscalled* monopolizer would have been sufficiently punished. The courts might even then have been solicited to rescind the contracts, but the application would not have come from the sellers. The principles of Adam Smith cannot be shsken; and the experience of the late unfortunate years prodigiously strengthens and confirms them: but let not Mr. W. consider himself as a martyr in their cause, since he did all in his power to disgrace them, and to render them odious.— We would not trample on the unfortunate, but greater modesty and reserve became Mr. W. It is with no good grace that men, who are incapable of managing their own affairs, set up as state reformers. Jo.

Art. 36. *Five Letters to the Right Honourable G. Tierney, Esq.* including Reflections on his Political Character and Conduct. By John Gale Jones. 8vo. 1s. Jordan.

These letters were written as early as the year 1801, and were then sent to the public prints, which rejected them. Why they now see the light, we are at a loss to guess; unless it were for electioneering purposes, on occasion of the late Southwark contest. The Right Hon. Gentleman is reproached for having given his vote in favour of the suspension of the Habeas Corpus act; a measure which, we learn, induced the writer to commit all his papers to the flames; and this, we presume, is stated as one of the calamities which arose out of that legislative enactment. The writer says that he would not change situation with the then Treasurer of the Navy; who is here charged with

with being a Sabbath breaker and a duellist; and who, indeed, is very roughly treated throughout.—The abilities of Mr. Tierney are considerable, and may materially aid administration: but we believe that, in the higher departments of the state, no one can be found who is less a favourite with the public. We respect his talents, and we shall be glad to see him retrieve his credit by his able and laudable conduct in office.

Jo.

RELIGIOUS.

Art. 37. *Sacred History*, in familiar Dialogues for the Instruction of Children and Youth, by the late Miss H. Neale; with a Recommendatory Preface, by the Rev. John Ryland, D.D. Second Edition. 8vo. 2 Vols. 7s. Boards. Gardiner.

Some years have passed since these volumes were noticed in our Review. We have now looked into them again with rather increased approbation and satisfaction. If we do not always concur with the writer in sentiment, we must acknowlege ourselves much pleased with the manner in which she converses with her young friends; and which is easy and natural, adapted to engage their attention, calculated to strengthen the understanding, and to improve the heart. A 'third volume, containing the History of the Jews from the time of Nehemiah to the destruction of Jerusalem, may be had, separate, of the Booksellers mentioned in the title-page.'

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Art. 38. *Simplicity recommended to Ministers of the Gospel*, with respect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Ministerial Office. With an Appendix. 12mo. 2s. 6d. sewed. Williams & Smith.

These concise Lectures on preaching are intended for Dissenting Ministers, and especially for those who have not enjoyed the advantages of a liberal education. Some denominations of Dissenters will be disappointed at finding the doctrines of the Trinity, Original Sin, Satisfaction, Imputed Righteousness, Predestination, and the Eternity of Hell, recommended as *simplicities:* but, if they will pardon the writer's creed, and proceed to the advice which he gives respecting the composition and delivery of a sermon, &c. they will find some hints not unworthy of notice. Extemporaneous preaching, or preaching from a few notes, is the mode which the author advises. 'It would be a degree of courtesy,' he says, 'to call reading a sermon, *preaching*.'—Dr. Foster has observed that it is not necessary to the true preaching of Christ, to use his name as a charm, by which enthusiasm and not true religion is promoted: but this lecturer seems to be of a different opinion, for he insists on the importance of preserving in every discourse 'the savour of the name of Jesus and free grace.'

The Appendix contains examples of Exordiums; Skeletons of Sermons; Extracts from Claude, Doddridge, Mather, and Newton; Garrick's Sentiments of Pulpit Eloquence; and Dr. Watts's Advice to Students.

Much is here compressed into a narrow compass, and offered at a low price.

Mo.y.

MATHEMATICS.

MATHEMATICS, &c.

Art. 39. *Nattes's Practical Geometry*, or Introduction to Perspective. Translated from the French of Le Clerc, with Additions and Alterations.—The Explanations rendered so simple, that very young People, by Attention, may soon be enabled to go through the different Problems with perfect Ease. A Work not only useful to those who cultivate the elegant Art of Drawing, but also recommended to the Student in various Branches of the Arts and Sciences. To which is added, an easy Method of making an Oval, of any given Proportions: also the Rule for forming a Geometrical Plan and Elevation; being the last Problem previous to the Commencement of the Study of Perspective. With Forty Vignettes, etched from Designs analogous to the different Geometrical Figures, by W. H. Pyne. The Problems engraved by T. King. 8vo. pp. 98. 10s. 6d. Boards. Miller.

The original of this work, by Le Clerc, we have never seen, but we suspect that it is very unlike the present translation; which, we apprehend, has been prepared chiefly in order that many beautiful vignettes, &c. might be engrafted on it:

"*Pars minima est*
Ipsa puella sui."

It is but justice, however, to state that the vignettes and embellishments are very neatly executed, and taken from subjects happily chosen. The work is also expensively printed, and is altogether adapted to those young persons who must be enticed into the study of Geometry: yet it is well worth half a guinea, though not for its Geometry, which may be learnt at a cheaper rate.—Some inaccuracies occur; and the practical is better executed than the theoretical part. R.W.

POETRY.

Art. 40. *Cromer*, a descriptive Poem. 12mo. pp. 64. 2s. 6d. Boards. Ridgway. 1806.

Cromer is a sequestered sea-bathing station on the north-east part of the county of Norfolk, skreened from the blasts of the ocean by high cliffs, and celebrated for the sublimity of its maritime views and the beauty of its landscapes. To this place of fashionable resort, the author of this little poem is evidently partial; and to readers who are familiar with the scenery, his smooth blank verse may afford some moments of pleasing recreation. The interest which he excites is, however, that which chiefly depends on local associations, and in which the public at large cannot very cordially participate. He is occasionally pathetic, though rarely sublime; and if his pages present us with few defects, they are also very rarely graced by striking beauties. We do not rank that poetry very high, which we would not gladly peruse a second time; and we fear that this anonymous effusion will hardly bear this ordinary test of original merit.

'Many circumstances common to maritime situation in general,' the author observes, 'and many scenes and incidents of a nature peculiar to Cromer, remain to be described; and the delineation of these, should

* By John Mennings. Atty. of Gray's Inn

should this little volume be favourably received by the public, may probably form the subject of a second part.'—If the author enjoyed greater leisure than he seems to possess, he might, perhaps, apply his talents with success to some more ample and elevated theme.

Art. 41. *Poems to Thespia.* By H. Downman, M.D. 8vo. 4s. Boards. Cadell and Davies. Muir.

With some persons, the torch of Love burns longer than with others; and if it does not diffuse a radiance, it throws at least a gleam over the decline of life. *Spirat adhuc amor* is Dr. Downman's motto; whence we suppose that he ranks himself in this privileged class, and pleads the long duration of the tender passion as his inducement for continuing to woo the Muse. His doctrine is,

'If Love on tardy wing retires
To kindle new and stronger fires,
His homagers shall still survey
The traces of his earliest ray,
Still in their charmed souls shall last
The conscious sense of joys o'erpast.'

Enraptured with his Thespia, Dr. D. professes to taste of happiness in a high degree, though he describes his situation in life to be 'close on the verge of want.'

'But shall I therefore pine, and not enjoy
Retirement's solid good and learned ease?
Will not philosophy her balm employ,
And give the deepest solitude to please?

'Revoke the word—what solitude is mine?
Am I not blest beyond a monarch's lot!
Possessing thee, what radiant sun-beams shine,
And gild with happiness our rural cot?'

We have on former occasions spoken of Dr. D.'s poetry as easy and flowing, and it continues to display the same features. He tells us that these Elegies are not entirely unknown, and that the greater part have been published before: but he has not sufficiently enabled us to distinguish the new from the old.

Our last notice of Dr. D. was in M. R. Vol. xlviii. N. S. p. 217; where, and in our General Index, other references will be found. Mo-y.

AGRICULTURE.

Art. 42. *Georgical Essays.* By A. Hunter, M.D. F.R.S. L. and E. Vols. V. and VI. 8vo. pp. 584. each Volume. 1l. 1s. Boards. Mawman.

Many years ago, (see M. R. vol 47. p. 237.) we announced the plan of this work; which is for the most part a compilation from various authors, occasionally interspersed with original essays. Dr. Hunter has endeavoured to render the whole amusing, by not confining himself rigidly to inquiries and discussions strictly georgical; and with agricultural papers he has mixed some which relate to natural history, natural theology, philosophy, political economy, &c.

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When we inform our readers that these two volumes contain seventy-six distinct essays, extracted from the writings of various authors, we shall not be expected to give even their titles. It must suffice to notice those to which Dr. Hunter has affixed his own name, and which are only five in the two volumes: not including those short hints which are introduced in the miscellaneous essays, intitled, 'Experiments and concise Agricultural Observations.'

The first paper by Dr. Hunter (in vol. v.) treats *on the Willow*, of which genus there are thirty-one species, but he enumerates only the fifteen which are planted in this country. These are the *Salix alba*, or white willow; S. *triandria*, or smooth willow; S. *pentandria*, or sweet willow; S. *vitellina*, or golden willow; S. *amygdalina*, or almond-leaved willow; S. *fragilis*, or crack willow; S. *purpurea*, or purple willow; S. *viminalis*, or the ozier; S. *rubra*, or the red willow; S. *babylonica*, or the weeping willow; S. *helix*, or the rose willow; S. *caprea*, or the sallow; S. *hermaphroditica*, or the shining willow; S *phylicifolia*, or the phylica-leaved willow; and S. *hastata*, or hastated willow. A plate of the crack willow is given, exhibiting its fructification.

Dr. H.'s second essay relates to the *Rot in Sheep*. This disease is not attributed to marsh miasmata, but to the animals called flukes, which are found in the gall bladder and biliary ducts of sheep affected with this malady, and which are produced from water in a state of putrescency. Dr. H. gives it as his decided opinion that the rot in sheep is an animalcular disease; and he inclines to think that something might be expected in the way of cure from Mercury.

Essay 3. (Vol. vi.) *on the Mulberry tree.* Of the six species, the Doctor treats only of the *Morus nigra*, or black mulberry, and *M. alba*, or white mulberry; the latter of which is raised merely for feeding silk worms, and the cultivation of which is recommended in this country, since it has been introduced into Prussia with success. We know not how far such a speculation would succeed. A severe philippic is copied from Evelyn's chapter on the mulberry, against the education and pursuits of modern ladies; whom Dr. H. wishes, but wishes in vain, to transform into the house-wifes of old-fashioned times. To this essay a plate is annexed.

In essay 4. of the *Smut in Wheat*, no new light is thrown on this subject. All that Dr. H. advances is, that 'though this part of natural history is wrapt up in obscurity, it is a singular happiness that the vegetable principle may be destroyed by certain steeps.' Is this proved?

The 5th essay is devoted to the yew tree, or *Taxus baccata*. The botanical characters of this tree are given, and the mode of raising it is specified.

Besides these essays, we find one in vol. 6. without a name, which we conclude to be the produce of Dr. H. viz. *A political Renovation, addressed to the Year* 1812; in which the writer preaches up the necessity of Spartan self denial as the only means of salvation. He recommends that all our plate, both public and private, should be sent to the mint, to be converted into money; that a sixth of every person's property should be applied to the liquidation of the national debt;

debt; that the clergy, renouncing their tithes, should preach the strictest morality; that all places of amusement should be shut up; that we should force ourselves to live on the humble fare that is the produce of our own lands; and that society should be reduced to the three classes of husbandmen, fishermen, and manufacturers. To this advice he is aware that a million of objections may be raised: but he ventures to assert that, unless all the people say Amen to it, we cannot be saved. What the year 1812 may produce, we shall not say: but we are sure that 'Amen' will *stick in the throat* of 1806. Mo-y.

MISCELLANEOUS.

Art. 43. *Light Reading at leisure Hours;* or an Attempt to unite the proper Objects of Gaiety and Taste, in exploring the various Sources of rational Pleasure, the fine Arts, Poetry, Sculpture, Painting, Music, Dancing, fashionable Pastimes, Lives, Memoirs, Characters, Anecdotes, &c. &c. 12mo. pp. 464. 6s. Boards. Ridgway. 1805.

By the title of this miscellany, the nature of its contents is sufficiently indicated. The compiler has collected a literary nosegay, at which the purchaser may smell without producing the headache, and which he has arranged with thought and judgment. His aim seems to be to insinuate reflection in the garb of amusement, and to induce even cursory readers to cherish liberal and virtuous sentiments. The different pieces which form this volume are united by connecting and pertinent observations; and if such publications as are composed from a multitude of others be worthy of encouragement, we cannot withhold it on the present occasion; for these Light Readings are not frivolous. Do

Art. 44. *The Duellists;* or Men of Honour: a Story, calculated to shew the Folly, Extravagance, and Sin of Duelling. By William Lucas. 12mo. pp. 197. Cundee, &c.

'Did Vice appear,' says the author, 'in her naked deformity, her baleful influence might be confined within a narrower sphere: her shameless front would then be reared in vain, and man would only look on to ahhor her: but when she attires herself in a specious garb, the world is deluded, and her contagion spreads in every direction. Thus she teaches that revenge is honour, and murder justice; and many has she persuaded that *duelling* is a virtue.' Impressed by such thoughts, Mr. Lucas exerts his well-intentioned endeavours to dissuade from this fashionable practice; and he has chosen to cast his observations into the novel form, as being the most likely to gain attention from those whom he immediately addresses.—'The readers of novels,' he remarks, 'constitute the greater part of the youthful community. Among these, I hope to take by surprise some unwary idlers, who, betrayed by my title, will be led, unconsciously, to a few simple truths; where they may learn, that of all heroes, the greatest is a *Christian;* because, while the honours of others belong only to time, his will flourish in eternity.'

The tale is interesting, and appropriate to the design; the reflections, with which the different relations and events are accom-

panied, are rational and impressive; and we recommend the volume to a careful perusal, heartily wishing that the benevolent design of the author may be accomplished. Hi.

SINGLE SERMON.

Art. 45. *The Fall of Eminent Men in Critical Periods, a National Calamity.* A Sermon preached at the Gravel Pit Meeting, Hackney, September 21, 1806; on occasion of the recent Death of the Right Hon. Charles James Fox. By Robert Aspland. 8vo. 1s. Longman and Co. 1806.

If this discourse was not delivered in one of those splendid and magnificent structures which seem to bid defiance to time, and which shame the puny labours of our days,—if it was not pronounced by a Divine clothed with dignities and distinguished by honours,—it proceeded from a disinterested breast, and each tittle of it received the sanction of a respectable assembly; in which religious principle braves the dread of singularity, and foregoes the countenance of authority, and from the purity of whose homage no unworthy motive can be supposed to detract. The altar here erected burns not in honour of the powerful Minister, the great public character, and the matchless orator; it offers incense to a rare assemblage of sound principles, bright virtues, and amiable qualities: it is the proper tribute to the man, who, regardless of his own interests, invariably exerted his pre-eminent powers in the service of his country and of humanity.

The whole discourse is in a highly becoming strain, at once instructive and pious. Jo.

CORRESPONDENCE.

A *Country Correspondent* is very clamorous against what he calls 'the tricks, deceptions, and under-hand schemes and speculations of book-makers and booksellers,' and he wishes us manfully to expose them: but we must remind him that we do not undertake a warfare against *tricks and deceptions in general*. If any book-maker or bookseller comes before us, and is convicted of having acted dishonorably by the public, we will as usual write against his name, *Hic Niger est*, —and then let him sin again if he dares. We know, as well as our Correspondent, that new schemes are often stated to be free from all bibliopolal interference, when in fact the prime-mover of them may be marked *inter alios*, in his place, *snug*, at the bottom of the title-page. Mon.

We are sorry to trespass on the patience of our nautical friend *Posco*: but circumstances have combined to delay our dispatches, and we cannot get under weigh till we receive our sailing orders. The object in question, however, will not be overlooked.

Mr. L. of Sheffield, seems to have reason in his remonstrance; and so have we in the rejoinder which we could make.—His book is *sub judice*.

Errs, p. 234. 238. 255, 290. 304, 253, 327.